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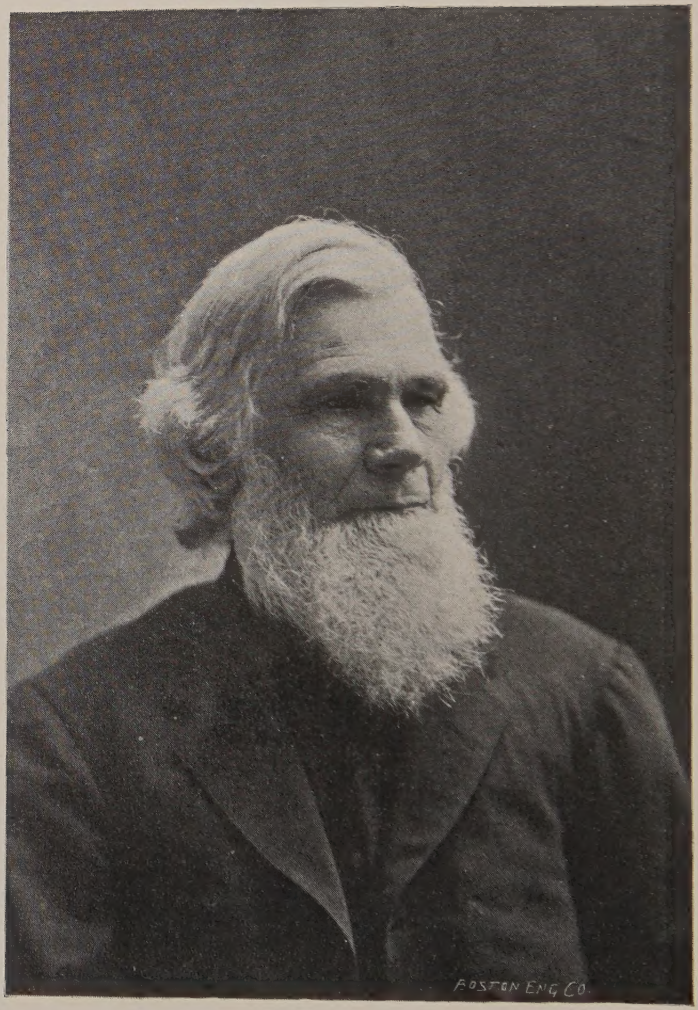

REV. JOSEPH PETTEE, GENERAL PASTOR OF THE MASSACHUSETTS ASSOCIATION.

THE

NEW-JERUSALEM MAGAZINE.

VOL. XIII.—NEW SERIES.—No. 1.

JANUARY, 1889.

THE TRUE MISSIONARY SPIRIT.*

IN the prayer recorded in the seventeenth chapter of John, our Lord said, "Neither pray I for these alone, but for them also who shall believe on Me through their word."

The word of those through whom they for whom the Lord prays were to believe is the word of the disciples. These are they who are meant in a previous part of this prayer of the Lord. In the ninth verse of the chapter He says, "I pray for them; I pray not for the world, but for them whom Thou hast given Me." In our text He prays for those who are to believe in Him through the disciples' word. This shows that the disciples, they for whom the Lord first and specially prays, are to be employed in the development and cultivation of faith in others, in those who have not that special quality which is denoted by disciples, who are the pioneers of the church.

It is now the second coming of the Lord. In this coming He establishes the New Church, called in the Apocalypse the New Jerusalem. In this, as well as in the first Christian Church, there must be those answering to the disciples, who must be pioneers in the church, and whom the Lord calls and prepares for this special work.

The Lord knows what is in man. He knows in the

* A discourse before the Massachusetts Association, Oct. 11, 1888.

beginning of the life of men what each one is for, and in His Providence He is continually preparing him for his work. This is true of those whom He chose to be His disciples at His first coming. They were provided by Him, and without any infringement upon their freedom were prepared as pioneers of the church which at His first coming He established. There is the same order in the establishment of the New Church. Men adapted to the first orderly reception are in Providence born and educated to fill the place of pioneers. Through these the necessary preparation is to be made for a wider extension of the church. Through these such a condition of things is to be secured, that by their word others shall believe in the Lord.

In the prayer of the Lord for these in distinction from the world — from those who are to believe through their word — we see the nature of the preparation of them by the Lord to do this work. And let us look at portions of the prayer preceding the text for instruction as to the preparation of the disciples, who are the pioneers, for their work. We will first consider the character of the preparation as brought to view in these words of the prayer: —

I have manifested Thy name to the men Thou gavest Me out of the world. Thine they were, and Thou gavest them Me, and they have kept Thy word. Now they have known that all things whatsoever Thou hast given Me are of Thee, for I have given unto them the words that Thou gavest me; and they have received them, and have known surely that I came out from Thee; and they have believed that Thou didst send Me.

These words, to those who receive the Lord at His second coming, are transfigured. The name of God manifested to those who receive the Lord at His second coming is a new name. To these He is God manifest in the flesh. He is the Word, Who in the beginning was with God and was God, made flesh. He is not a second person of the Trinity — there is no other person in the Trinity — the whole Trinity is in Him. By those who are given to the Lord by the Father are meant those who see, who know, and who acknowledge

that the Lord is Divine, that He is verily God and the only God; as was said, "God manifest in the flesh." To know that whatsoever is given the Lord is of the Father, is to know that the Lord is Divine; and that all that is said by Him indicating a subordinate relation to the Father — His praying to Him, His always doing what pleased Him, and other similar things — refer to the state that existed when the Lord was in the process of making Divine the infirm human, which He assumed for the purpose of making it Divine, and by that means saving men. So those who receive the Lord in His second coming, by His giving to them the words that the Father had given Him, is meant their receiving His words as Divine. And by their knowing surely that He came out from the Father, and their believing that the Father sent Him, is meant that they see, know, and acknowledge the Divinity in the Lord, and think of no other Divine than the Divine in Him. It is these in regard to whom the Lord says, "I pray for them; I pray not for the world, but for them whom Thou hast given Me; for they are Thine."

We see from this that the Lord prays for those who recognize Him as the only God of heaven and earth. The disciples are not given to the Lord by some one or some thing externally; they are given Him by their own heart acknowledgment that He is Divine and that He alone is God. That the Lord here prays for these alone and not for others, for whom He prays afterwards, as appears in our text, shows that what He is doing looks to their preparation for doing the work of theirs contemplated in the text.

In subsequent parts of the prayer we learn as to several particulars what was the character of this preparation. He says: "I have given them Thy Word, and the world hath hated them, because they are not of the world even as I am not of the world." The Word which the Lord had given them is the Word as he opens it at His second coming, — the Word as they whom He now calls to be His disciples are enabled to understand and receive it. This He has given to them; this they receive, and are in the way of incorporating in their lives. It has a real, living place in them, and has a

power which gives to them their central character. This Word of the Lord actually given them, and made a part of them, causes them to be not of the world, even as the Lord, from Whom the Word is, is not of the world.

In regard to the world's hating them, this is to be said: We are not to understand merely by this unfriendliness of the world its unfriendliness in an outward sense. The world in this sense may possibly be not unfriendly, but even the contrary. The world that hates the disciples is especially their own outer mind, which is a worldly mind. "Their foes are," specially, "they of they own household." The foes of their own household are those things in them that love father and mother, son and daughter more than the Lord, — those things in them that indispose them to take up the cross and follow the Lord. And these comprehend all the rest of what appertains to the disciples except that part to which the Lord has given, and which has received, His Word as He now at His second coming opens it. This truth the world in the disciples is utterly opposed to; it hates it.

I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil.

The world within the disciples is in connection and sympathy with the world, that is, with the evil that is in the world around them. The Lord in making us disciples does not take us out of the world within us and separate us from the world around us. What He does is, while the evil is present with us to keep us from it, that is, from appropriating it as our own. What He does is, to make that true of us which is true of Him, that we be not of the world as He is not of the world.

Sanctify them through Thy truth; Thy Word is truth.

These words also are transfigured to the disciples of the Lord at His second coming. To sanctify is to make holy; and to be sanctified by the truth is to be made holy by the truth. Who is it, and whose is the truth that sanctifies the disciples?

The Lord prays to the Father to sanctify the disciples by

the truth, and adds, "Thy" (that is, the Father's) "Word is truth." It was said, this is now transfigured. In the transfiguration of it we see that it is the Lord Jesus Christ, Who alone is holy, that sanctifies, and that it is His Word by which the sanctification is effected. In the transfiguration of it we shall see that it is the Lord Jesus Christ Himself respecting Whom the seraphim, spoken of in the prophecy of Isaiah, cried, "Holy, holy, holy is the Lord of hosts, the whole earth is full of His glory" (vi. 3); and that it is of Him that those spoken of in the Revelation, who rest not day nor night, cry, "Holy, holy, holy, Lord God Almighty, Who art and Who wast and Who art to come" (REV. iv. 8).

Let us see how this is so. We know that the Lord, Who is the Word made flesh, before the Incarnation "was with God and was God," was, of course, the only God. That He was with God does not mean that there was another God, for "the Lord our God is one Lord." That He was with God means that there is another element of the Divine nature besides the Word, which is the Divine Truth or Wisdom; and that other element we know is Divine Good or Love. It is only in the union of the two that God consists; just as wisdom and love in man, or will and understanding, in which they reside, make the man. The declaration "the Word was with God" means that Divine Wisdom or Truth was perfectly united with Divine Good or Love. And it is because it was so that the Word in the beginning was God, thus the only God. But the Word that in the beginning was with God and was God was made flesh.

The imperfect humanity derived by birth from a human mother was not God at first, — was not Divine. It was not, at first, in the full sense with God. It was, at least at times, in a good deal of apparent separateness. Sometimes the union was clear and full, at others it was not. Sometimes the Lord in making the Word flesh was apparently remote from the Father, and prayed to Him as to another person. At other times the separateness disappeared, and He says, "I and My Father are one" (JOHN x. 30); and "He that hath seen Me hath seen the Father" (JOHN xiv. 9). At length

when, by temptations and victories, the Word, the Divine Wisdom, had been fully made flesh, there was the same perfect union of the Word made flesh with God, the Divine Love that there was before the Incarnation, and then the Word made flesh was perfectly and forever "with God and was God." That this was so most clearly appears from the early part of the prayer from which the text is taken. The Lord says:—

> I have glorified Thee on the earth. I have finished the work Thou gavest Me to do. And now, O Father, glorify Me with Thine own self, with the glory that I had with Thee before the world was.

What this glory was we have seen. "He was with God and was God."

Hence we see that the Lord Jesus Christ is the one only God, and that the ascription of holiness to the Lord of Hosts in Isaiah, and to Him Who is and was and Who is to come, in the Revelation, is to Him and to Him alone. And hence we see also that it is the Lord Jesus Christ alone, and by Him — the Word made flesh — that we are to be sanctified.

To His early disciples, those of the first Christian Church, He opened the word to such a degree and in such a form as He knew them to be capable of being sanctified by it. Now, at His second coming, He opens it more fully, because He prepares His disciples for a fuller degree of sanctification. Himself, Who alone is holy, He can reveal more distinctly, that is, there is provided by Him a capacity of fuller appreciation of the truth of His Word, which is holiness itself, because it is His Word.

The revelation to the disciples now that the Lord Jesus Christ is God, and that he is the only God, brings the very holy itself clearly to the apprehension of those that desire to know God. The Lord says: "No man hath seen God at any time: the only begotten Son Who is in the bosom of the Father, He hath declared Him" (JOHN i. 18). This distinct recognition of the Word made flesh, of the Lord as God manifest in the flesh, enables us to see in a way that was not

possible before what God is, what His nature is, and what our character and life must be in order that we may be with Him. We shall know the truth that is with God and is God in the same high degree that we know and acknowledge Him.

As Thou hast sent Me into the world, so have I also sent them into the world.

This also is transfigured now at the Lord's second coming. He, the Word, the Divine Truth, really never separated from the Divine Love, came forth into the world, "not to condemn the world, but that the world through Him might be saved" (JOHN iii. 17). By being born of a human mother He inherited all the evil tendencies in the world. Men were in them, and had in themselves no power to escape from them. What He did was not to condemn and cast them off because they were in these; but to save them He admitted the world to Himself, and met it and dealt with it in Himself as the Divine Truth He was, required it to be met and dealt with. He overcame the world, and from His Divine Love established in the world such a kind of life as the holy Divine Truth produces. By his Divine truth He sanctifies His disciples and gives to them a corresponding work to do. With His Divine truth opened to them in the Word, which in its essence is Himself, He sends them forth to meet the world and its tendencies in themselves, through light and strength from Him, — a work answering perfectly to the work which He did in Himself.

And for their sakes I sanctify Myself, that they also may be sanctified through the truth.

Here we see the very life and soul of its work, and, consequently, what the life and soul of our work must be in order to be prepared to do successfully the missionary work contemplated in the text. He assumed humanity in the world for the sake of His disciples, and through them of the human race. His inmost life is expressed in the words "for their sakes." And in order that we may be prepared to do from the Lord something answering to what He did, and what He

did that we might do, we must come to possess in ourselves a quality answering to what He expresses in the words "for their sakes." It is for the purpose of leading into somewhat of this spirit as a preparation for successful missionary work that the Lord says: "I pray for them; I pray not for the world, but for them that Thou hast given Me." It is for the same reason that He says in relation to the disciples the other things which have with so much feebleness been brought to view. It is for this reason that He, as it were, takes us into His confidence and tells us of the work He has been doing as the pattern of our work. It is all simply and directly for the purpose of so developing His spirit in us that something of His power may go forth in our missionary work to lead men to faith in Him.

Neither pray I for these alone, but for them also who shall believe in Me through their word.

It is not necessary now that much be said particularly upon the text, because all that precedes looks directly to the work contemplated in it.

If we have so faithfully done the work which the Lord now at His second coming gives His disciples to do, that we have become through Him measurably victorious over the world; have become measurably actuated by His spirit, which does not wish to condemn but to save the world; if we have, for the sake of benefiting others who need aid, sanctified ourselves that they also might be sanctified by the truth we have received from the Lord and which we give to others as His, there will be only a tendency in our missionary work to lead those for whom we labor to living faith in the Lord. If while in the world we have been kept by the Lord's truth from the evil, our whole influence will go forth in the direction of keeping from its evil those in the world whom we teach. And it must never be overlooked that the very central fact in our work must be the practical recognition in our lives of the Lord Jesus Christ as the only God of heaven and earth — a recognition which leads us to think of, to pray to, and to serve no other God.

Abington, Mass. JOSEPH PETTEE.

A FRAGMENT.

I TURN to Thee from things below
To heighten all my soul in Thine;
Oh Father, kneeling at Thy shrine,
I leave behind the voice of woe.

Thou speakest in the morning-bloom,
And where the lights at even set;
I see Thee, though mine eyes are wet,
And Thou art with me in the gloom.

I feel Thee, and my sorrows cease,
Thou art the nearest to my soul.
Oh Father, through my heart unroll
The light of everlasting peace —

The good and true without alloy,
A life to ever upward move,
The glory of eternal love,
The song of everlasting joy.

ALCADY.

CUPID AND PSYCHE.

WHEN love is of the body born, and never of the soul,
Its joys are only moment long, its pangs a life time's dole:
A bit of blossom soon dispersed, the finger on the thorn,
The heart ableeding all through life, by cruel lustings torn.

But when love springs from inner deeps, the being's gracious core,
Each joy is always blossom-bright to that which goes before;
And marriage, like old violins, amellowing with the years,
Gives sweeter strains and holier till heaven itself appears.

Sewickley, Pa. J. M. SCOTT.

THE LORD'S DIVINE-NATURAL BODY.

In the history of New-Church controversy the question standing out with the greatest prominence and stretching over the longest period of time has been that concerning the body with which the Lord arose. Its importance, indeed, does not consist in the knowledge of its truth being in any way conducive to salvation as bearing upon our conduct in life, for the truths of this kind are always kept manifest by the Lord; but it lies in its greatness as a question for the exercise of bestowed intelligence which, by coöperating with the Divine inflowing life, may have the solution made manifest on the plane of natural perception, and which, if we become spiritual, may issue in truer knowledge hereafter.

We are taught that the Lord arose with the whole of the body which He had in the world, leaving nothing of it in the sepulchre — the very matter which with other men putrifies having been glorified or made Divine. Again we are taught that the Lord cast off utterly the material body derived from the mother and put on a substantial from the Father, rejecting and dissipating everything material — it being impossible to transmute the human nature from the mother into the Divine Essence or to commix it therewith.

When once a subject of controvesy has arisen, however stilled it may apparently have become, it ever and anon arises again like a ghost to agitate the community until that word is spoken which lays it forever. Hence a reconsideration of the matter is always in order, so long as there is not a mere reiteration of the thoughts of the past concerning it.

To satisfy, therefore, all the conditions of the question, it is requisite that we take into account the fact that all the created substances, down to the very matter in which the Lord embodied Himself, were totally rejected, extirpated, or dissipated, and at the same time glorified — were made Divine without being transmuted into Divine Essence or commixed with it — were absolutely put off from Himself, and yet is the

very whole body with which He arose. All apparent contradictions must be given their full force and reconciled, or something will be lacking to prevent the question from again arising. It is, of course, not a problem left by Divine Providence for human ingenuity to solve, but simply a great truth veiled for man to make his own by the exercise of those intellectual faculties which characterize the men of the earth upon which He incarnated Himself.

Upon first glancing at the conditions of the question it will appear akin to the so-called religious mysteries alluded to by Swift when he said: —

> If God should please to reveal unto us this great mystery of the Holy Trinity, or some other mysteries in our holy religion, we should not be able to understand them unless He would bestow on us some new faculties of the mind.

Yet we know now how these difficulties are resolved without there being any accession to human faculty, by simply having the light of heaven striking upon them. A flash of such light from the same revelation must be capable of making the Lord's glorification as clear, however contradictory in human intelligence it may also appear.

Man was created in the image of God, and his regeneration is an image of the Lord's glorification. Yet we read that when man is made altogether new "the previous forms are not destroyed but are removed; whereas with the Lord the previous forms which were from the maternal ground were utterly destroyed and extirpated and Divine ones received in their place" (A. C., 6872). Also "the Lord rose with His whole body different from every man." How in this does the human image the Divine? These are results which necessarily come from the essential difference between all that pertains to an infinite, self-subsisting being and beings created and finite — the latter still remaining in all other respects complete images, so far as it is possible for the finite and relative to image the infinite and absolute. The reason for the absolute extirpation of the hereditary evil forms in the case of the Lord is thus stated by Swedenborg: "For the Divine

love does not agree with any but a Divine form: all others it absolutely casts out. Hence it is that the Lord when glorified was no longer the son of Mary." But even in his localization man is an image of God, who is omnipresent, which is not the case with the lower animals. His manhood begins in realms above all the heavens. He has degrees of being upon every heavenly plane which only require opening to awaken his consciousness upon them. Before death he exists on the plane of nature in a material body, and after death in a limbus woven from its purest elements. And as to his evils, he is of hell and forever and in all simultaneously. But his existence being only relative and finite, he, differently from God, can only perceive and be perceived by his fellows on one plane of his being, the others being quiescent or removed from consciousness.

A striking illustration of the inherent consistency of Swedenborg's revelation, without any apparent thought of consistency on his part, but merely of stating what he knew to be the truth, is given when he states that after death the limbus is below with the good, but above with the evil. This, indeed, has caused some bewilderment; for if the limbus be the vessel containing and enveloping the body of both angel and devil, how can it be above with the one and below with the other?* But if the question be carried out of natural light into spiritual light, the answer becomes clear at once. The limbus, like the gross material body, is always on the plane of nature, for the elements of one discrete degree cannot be carried into another; and as after death all are said to be where they consciously exist — an angel is in heaven above nature where his limbus is, and a devil sunken in hell below it. This we can see clearly; and if in our minds a ray of heavenly light can only be brought to bear upon the apparently inconsistent statements in regard to the Lord's glorification, the natural difficulties will vanish from it as completely, and it will remain no longer a question in the church.

Whatever is done upon any plane of being must manifest the characteristics of that plane; and, therefore, what God does, if above any plane of creation, must be done absolutely

and infinitely. He dissipated the matter of His body, and arose with it glorified or made Divine. To what extent, then, was it dissipated? Evidently infinitely. But then the whole created universe is finite, and it must therefore have been dissipated beyond all possible recombination with the atoms of other material bodies; nothing of it "left in the sepulchre," even as gases — something entirely different from what would be the case with the body of any one of human parentage. What became of it, then, if dissipated beyond creation by infinite power, and absolutely rejected from Himself, Who alone is infinite, and beyond Whom, therefore, it could not go? It could not turn to nothing; for being nothing, it could not turn to nothing, even as at first it did not come from nothing.* It came from God but it never was a part of His being or substance. It was Divine when it was simply potential energy in God and before being put forth into actuality. When God's potential energy was exercised in creation, the actuality created was undivine, because finite and distinct from God's own substance and life, and it could only be made Divine again by His withdrawal of the discrete support of its actual externeity from Him.

* The philosophic mind is naturally averse to the idea of a creation out of nothing, and only the dread of pantheism could ever have induced its acceptance. Milton, indeed, after giving his poetic description of the Aristotelian physics, does not scruple to speak of God as drawing out of chaos

His dark materials to create the worlds.

But since the restoration of spiritual freedom to man, neither the ancient idea of a formless matter eternally antedating the creation of orderly forms nor the later notion of a creation out of nothing could be long maintained. Hence we find no calling in question Sir Wm. Hamilton's statement of the manner in which creation can only be understood: —

Can we realize it to ourselves, in thought, that the moment after the universe came into manifested being there was a larger complement of existence in the universe and its Author together than there was the moment before in the Deity Himself alone? This we cannot imagine.' What I have now said of our conceptions of creation holds true of our conceptions of annihilation. We can conceive no real annihilation, — no absolute sinking of something into nothing. But as creation is cogitable by us only as an exertion of Divine power, so annihilation is only to be conceived by us as a withdrawal of the Divine support. All that there is now actually of existence in the universe, we conceive as having virtually existed prior to creation in the Creator; and in imagining the universe to be annihilated by its Author, we can only imagine this as the retractation of an outward energy into power (Discussions, App. I., p. 575).

Thus, whilst the matter of creation could not be transmuted into nor commixed with the Divine essence of which it never was a part, it could all be made Divine again by its virtual annihilation as matter, *i. e.*, by returning as potential energy in the Divine mind. But in this case there would be no glorification, because the Divine end in creation would be destroyed with it. The Lord took on a created body and a finite consciousness that man might be redeemed, and then as finite consciousness and matter He made them non-existent. Consequently, the finite mind of the Lord Jesus Christ is the only finite human mind ever brought into being through all the ages and in any world which, as a finite human mind, does not now exist. The same may be said of the matter which embodied it.

But still that matter is now Divine without being God; and the infirm finite mind became Divine or God by the expulsion from it of all infirmity or finitude. The difference between our humanity and the finite human assumed by the Lord may be thus stated: Man as to his origin is the product of two factors in creation, the male, from which is conceived the first form receptible of life and is named the soul; and the female, which furnishes the elements necessary to the completion of man as an organic being, and which go to form his body. The Lord, however, having God alone for His father, received the Divine life directly into the body from the mother. Now when the Divine life flows into a finite form it animates it finitely in correspondence to that form, by evolving a consciousness which is distinct from the Divine consciousness itself. Man's individuality begins, therefore, finitely with the flux of life into that "first and purest form" conceived from his father; and it must ever remain finite, because if the elements received from his parents were to be withdrawn from creation his individuality would vanish and he himself become nothing, because he has "no life in himself." But in the finited Incarnation of the Lord, by which He took on a manhood like our own, the infinite consciousness of the Omnipresent Father became conjoined with a finite consciousness which arose from the Divine influx into the

body born of Mary. Such a unition of the infinite with the finite could not, however, remain permanent, and the infinite gradually excarnified the finite, and by putting on an infinite human in the place of the finite human became "God Incarnate." "He put off the human from the mother and put on a human from the Father . . . and when He became God all the human from the mother was put off" (T. C. R., 102).

Yet with the excarnified body, glorified, "He rose." The Divinely-Incarnate Body of the Lord is, therefore, the same material body which He had whilst in the world as to underlying energy of manifestation, but not as to substance; the energy which created and organized the finite manhood being changed into a self-formative, Divine-Human, manifesting power; making that which was formerly a material body now a Divinely substantial; for the energy creative of matter was always divine and infinite, although the matter itself was not. Thus the application of the creative force which held the material body as matter in existence, is now employed to conserve the actuality of the third superinduced, or Divine-natural degree which corresponds to the being of man in this world; and which before the Incarnation existed only in potency. (See D. L. W., 233.) Hence we can trace the connection between the historical fact of the Incarnation in material flesh and the Lord's existence now in Divine flesh; the force which created the former, being changed into that which formed and conserves the latter; although as substances, no change of the one flesh into the other is possible. Indeed, the connecting link between the natural degree of the Lord's being and man in nature, by which we can come to the Father through the Son, would seem broken if the matter which once composed our Lord's body on the earth still exists as matter. I opine that all New-Churchmen would prefer not so to think of it, but rather that that cast-off body in which He suffered received such a glorification that the energy which caused it to exist as phenomenon is now the power by which the Divine-natural degree, or body, exists as being in itself; and that it so impresses us across the gulf of two thousand years.

As all truths in the natural degree of the mind are condi-

tioned under the forms given in time and space; and as the mind, even in the spiritual degree, is necessitated to think under their appearances, it follows that in proportion as we clearly perceive spiritual truth, a definite representation of it can be made manifest to us upon the plane of natural thought — the representation upon the lower plane being the correspondent of the truth upon the higher. To truly know, however, is to see that the natural conception is no more than a representative image veiling the real truth, of which time and space cannot be predicated. And if such natural conception harmonizes with the literal sense of the Word, as well as its spiritual unfolding, we have corroborative evidence that our perception is correct.

It is impossible to picture to ourselves the Incarnation of God after His descent through the heavens, otherwise than as concentrating from all space a Divine proceeding into the body from Mary; and, indeed, thus only could He, Who is the Infinite, bear the iniquities of all in every world. To picture again upon the canvas of space and time the making of His human Divine, necessitates a converse aspect, or an expansion of the humanity assumed to Infinity. If we conceive of "the whole body, which the Lord had in the world" as rising or expanding to infinity with Him, whilst the component elements of the material body was being "put off" and "nothing left behind," it is evident that their dissipation and glorification would blend into unity at the boundaries of creation. For they would no longer exist in the plane of nature, but would have returned to God with the Divine purpose accomplished. Thus the Divine dissipation of the material body would be to glorify it to that ideal condition in the mind of God in which it was before being put forth in creation. Hence, whilst He was praying in it, it was included in His prayer, "And now, O Father, glorify thou me with thine own self, with the glory which I had with Thee before the world was."

This, then, I conceive to be "the wisdom of God concealed in a mystery"—so far as the nature of the Lord's body can be represented on the plane of natural intelligence — which re-

conciles all the apparently conflicting statements of the Writings, and blends into one aspect the diverse views of the men of the church. The Lord "put off" the body born from the mother, using the force which sustained it in existence to form an embodiment from the Divine substance in its place; and which was thus virtually born from out the very being of God. From the highest heavens — from the two created planes of truth above all the heavens and the perceptions of angels — down to the lowest earth, all creation is dead — a vast tomb, save in so far as the Divine life produces animation within it, and makes it a blessed abode of finite existence. With substances taken from all the degrees of creation the Lord clothed Himself and came down; the envelopments from the higher planes enabling the lower to bear His approach. Ascending, He threw off, one by one, the envelopments, putting on in His own being, the power which He had exercised in their creation, and so making them in His glorification the whole body which He had, as to respective degrees of being in every world; and thus in His resurrection "He left nothing of His body in the sepulchre" of universal creation.

Philadelphia, Pa. Wm. Denovan.

THE DYING POET.

Tell thou to my friends, when weeping,
They my words descry;
Here you find my body sleeping,
But it is not I.
Now in life immortal hovering,
Far away I roam.
This was but my house, my covering,
'T is no more my home;
This was but the cage that bound me,
I, the bird, have flown;
This was but the shell around me,
I, the pearl, am gone.

Over me, as o'er treasure,
Had a spell been cast;
God hath spoken at His pleasure,
I am free at last.
Thanks and praise to Him be given
Who hath set me free;
Now forevermore in heaven
Shall my dwelling be.
There I stand His face beholding
With the saints in light;
Present, future, past, unfolding.
In that radiance bright.
Toiling through the plain I leave you,
I have journeyed on
From your tents; why should it grieve you,
Friends, to find me gone?
Let the house forsaken perish;
Let the shell decay;
Break the cage; destroy the garment —
I am far away.
Call not this my death, I pray you;
'T is my life of life —
Goal of all my weary wanderings,
End of all my strife.
Think of God with love for ever,
Know His name is love;
Come to Him, distrust Him never,
He rewards above.
I behold each deathless spirit,
All your ways I view;
Lo, the portion I inherit
Is reserved for you.

— *From the Writings of a Persian Poet of the Twelfth Century.*

CANON TAYLOR ON ISLAM.

The excitement caused by the first favorable comments upon the Mohammedan religion, made by Canon Taylor, will be long remembered, especially by those who were at the time in the East, and who could both compare his conclusions with their own observations and note the effect of his utterances upon the Moslem mind. To people of the New Church there was added the influence of the fact that his remarks were the first, yet sufficient confirmation of its doctrine on this point.

As the doctrine was given to the world more than a century ago, and has awaited the confirmation which could come only when religious hatred had decreased, so let it first be set forth in order that Canon Taylor's words may be viewed in the light of it.

Three times, in the course of his writings, Swedenborg speaks of the charge against the Divine Providence made by those who pointed to the remarkable spread of Mohammedanism as an evidence that evil prevails over good. He answers this point in D. P., 255, C. L., 342, T. C. R., 833, by simply showing that that religion does not exert a bad influence over its adherents, and was indeed a gift of Providence. Thus he speaks: —

> The Mohammedan religion acknowledges our Lord as the Son of God, the wisest of men, a very great prophet, Who came into the world to teach men; but, since they make the Koran to be the only book of their religion, and since Mohammed who wrote it presides over their thoughts, and is in some degree worshipped, therefore they think but little of our Lord. That it may fully be known that that religion was raised up by the Divine Providence to destroy the idolatries of many nations, it shall be told in order. . . . Before that religion the worship of idols was in every part of the earth. . . . In order that all these idolatries might be uprooted, a new religion accommodated to the Oriental mind was, by the Divine Providence, begun, in which there should be some of the

Word from the Old Testament, and which should teach that our Lord came into the world and was a very great prophet, the wisest of men, and the Son of God. This was done by Mohammed from whom that religion was named. Hence it is plain that that religion was raised up by the Divine Providence and adapted to the Oriental mind so that it might destroy the idolatries of so many nations and might give some knowledge of the Lord, before they came into the spiritual world, which takes place after death. This religion could not have been received by so many kingdoms, and could not have uprooted their idolatries, unless it had been adapted to their ideas, especially unless polygamy had been permitted; because, without that permission, the Orientals would have committed vile adulteries, and would have perished.

This statement, from which we have omitted only the portion descriptive of the origin of idolatry through abuse of the knowledge of symbols, gives clear teaching sharply opposed to the idea generally held, an idea which has insisted that Godfrey was a saint and Saladin a satan, even if the latter was much the more merciful when Jerusalem was in his hands, and which has regarded all Moslems as sunk in the worst sensualism.

In another passage we are told the reason why polygamy was permissible to them, namely, that their inner life was not opened, as might be the case with those living in true marriage: —

They acknowledge Jesus Christ as the Son of God, and a very great prophet, and that He was sent into the world by God the Father to teach man, but not that God and He are one and that His Divine and human are one person united as soul and body. Therefore the followers of Mohammed could not acknowledge our Lord as the only God from eternity, but only as a perfect natural man; and, because Mohammed and his disciples thought thus, yet knew that God is one and that He created the universe, therefore they must pass by our Lord in worship and this the more because they declare Mohammed to be the greatest prophet. Nor do they know what our Lord taught. Therefore the interiors of their minds, which are spiritual, could not be opened. . . . Conjugial love, which, is only between one man and one woman, was not possible, because they did not from religion acknowledge the

Lord to be equal to the Father, and thus the God of heaven and earth. (C. L., 341.)

Only one other point need to be mentioned, the hostility of Mohammedans to Christians because they seem to worship three gods: —

Mohammedans and some nations in Asia and Africa abhor Christianity, because they believe it to be the worship of three gods. (B. E., 37.)

With these statements which, in the day that they were made, seemed utterly insane, it is interesting to compare the opinions of Canon Taylor which he first presented in letters to the *St. James Gazette*, then in an address at the Wolverhampton Church Congress, and now in a volume issued by Kegan Paul, Trench, & Co., of London, and entitled "Leaves from an Egyptian Note-Book." Space does not suffice to tell of the book as a valuable record of travel; we can only take up its teachings as to Islam.

Canon Taylor took pains to see all that he could of Mohammedan life in Egypt and to talk with leading Moslems. He found them highly intelligent, generally well acquainted with the Bible and with modern thought. He called on one who had on his shelves "the works of Arabian mathematicians and philosophers side by side with those of Darwin and Spencer, with Todhunter's Differential Calculus and Cambridge text-books on the higher mathematics." This was the first gentleman that he met. The second proved equally learned. He visited El Azhar, the great university at Cairo, with its six thousand students, and found that the instruction embraced natural science to a large degree. He found no fanaticism among the students and was cordially welcomed.

Of the morals of the Mohammedans, he says that he found polygamy very uncommon, and not practised by the Khedive nor by high officials; that the present facility of divorce he found to be regarded as a great evil; that unchaste conversation is unknown; that scandal is not indulged in; that he was assured that there was less vice in Cairo than in London and Paris; that slavery in Egypt is obsolescent; that there

is no image-worship, no Mariolatry ; no pretentious and false sacerdotal celibacy.

He finds that Christianity is known to Moslems only in its most repulsive forms, showing itself full of superstition, hypocrisy, and idolatry. A learned Moslem said to him : —

We have added to the purity of our revealed Scriptures ; but you have done the same. Our religion, like yours, has been corrupted. If we return to the pure teaching of Mohammed, and you to that of Jesus Christ, and his apostles, we shall find few points of difference. Your primitive Christianity we accept, but we consider that, as early as the time of Constantine, the teaching of the apostolic age had become overlaid with superstitions which should be rejected. The time will come when both Christians and Moslems will cast aside these corruptions, and there will be one pure faith which all will be able to accept.

Canon Taylor found Moslems calling themselves Christians according to their definition of it, regarding the Koran as an explanation of the Bible, and thinking of Islam as a religion promoting a needed reform in corrupted Christianity. He found a party of Moslems who wished to learn more of Christianity in order to lead their people to be in friendship with it. The Canon was asked to send out men to the East to teach pure Christianity, and was promised that they would be received with welcome.

He himself thinks that a union is not impossible : —

It would be unreasonable to expect Mohammedans, at our mere bidding, to discard doctrines and forms of devotion in which they have been brought up, and to embrace the narrow dogmas of missionaries who are endeavoring to convert them to some one of the discordant forms of Romanist or Protestant belief. They accept the New Testament ; but they claim the right of putting their own interpretation on it. They repudiate altogether such formularies as the Thirty-Nine Articles, the Westminster Confession, or the Tridentine decrees. Every Moslem believes in a personal God, an overruling Providence, in the mission and miracles of Christ, in the duty of prayer, in the immortality of the soul, in the future state of rewards and punishments, and in the inspiration of the Bible.

Some of the Moslem prayers are compared with those of the Romanists, much to the advantage of the former which express a pure devotion, while the latter are mere adorations of the virgin — "O immaculate queen of heaven and the angels, I adore thee."

As to the actual touch of present Moslem belief with Christianity it is shown that it is not with most popular creeds: —

I do not suppose that the future creed of Eastern lands will be either the narrow Puritanism of the Westminster Confession, against which even Scotch Presbyterians are beginning to rebel; or the Elizabethan compromise set forth in the Anglican Articles and prayer-book; far less will it be the Mariolatry which is already losing its hold over Southern Europe; but there are many Mohammedans who would not repudiate some form of Christianity approaching either the Socinanism into which so many of the English Presbyterians have lapsed, the Arianism of Ulphilas and the Goths, the semi-Arianism of Milton, or the Sabellianism of Paul of Samosata, of Emanuel Swedenborg, or of Dr. Isaac Watts. Indeed, there are not a few Mohammedans whose tenets are already practically Sabellian or Swedenborgian. Some, however, incline rather to Unitarianism. In some respects they go further than many of the Unitarians in their recognition of the Divine character of Jesus Christ. They never mention him without profound reverence, saying, "Blessed be His name."

Evidences that Moslems are laboring for the improvement of their religion, that true marriage already has place, that polygamy is regarded as wholly evil, and that their ardor to extend their religon does not reach to an effort to supplant Christianity, Canon Taylor finds and gives. He relates many anecdotes worth mentioning, and discusses the English occupation of Egypt and the abolition of the *kourbash* and *corvèe* with wisdom. We cannot follow him here, having only proposed to exhibit the remarkable degree in which this broad-minded man supports our doctrine and indicates the gradual acceptance of it.

We may add that somewhat intimate relations with Moslems would have led us, if not already so taught, to the same opinion.

Bridgewater, Mass. THEODORE F. WRIGHT.

THE IDEALISM OF SWEDENBORG.

Mr. Denovan has mistaken the object and scope of the little pamphlet, "Condensed Thoughts about Christian Science." It is not addressed to New Churchmen with the design of showing that the teachings of Christian Science are identical with the doctrines of Swedenborg. It was written for the students of Christian Science, inviting them to study Swedenborg, with the assurance that the great light of his philosophy would correct their mistakes, dissipate their illusions, and lead them to a rational explanation of their phenomena. I am no champion of Christian Science as it now stands. I show it a better way and a true basis in the idealistic philosophy of Swedenborg.

Mr. Denovan complains that I have misrepresented the teachings of Swedenborg — that Swedenborg is a realist and not an idealist, and in the main condemns many of the statements I have made. We will see.

Mr. Denovan wonders why the names of Plato, Spinoza, Hegel, and other great philosophers were "dragged in," except to give a fictitious support and authority to Christian Science, intimating that those writers never taught anything resembling the doctrines of the latter. Plato, he says, held that matter was the first principle of all things, and that evil could never cease to be; that Spinoza taught pantheism; and Hegel said that God contained evil in himself. It is important to show that these great thinkers gave us ideas which are the germinal thoughts of Christian Science, and in the closest affinity with some of the fundamental teachings of Swedenborg.

Plato held that the soul is and always was immortal, that it pre-existed with all its ideas beyond all times and spaces — a doctrine taught by Solomon, "for whatever shall be hath already been" — and announced by Swedenborg (S. D., 2591), where he states that man existed in all the degrees of his life before his nativity just as he does after it.

The "innate ideas" of Plato are the spiritual essences of the forms and uses which flow from the Divine into the soul, and struggle to manifest or realize themselves in external forms. Evil exists not from matter in itself, but because these perfect ideas cannot be ultimated or realized under the imperfect conditions of the natural sphere, which he regarded, at least in one stage of his shifting opinions, as a sphere of appearances having no real existence. (See Lewes "History of Philosophy" and "New American Encyclopaedia," articles Plato.)

The absolute existence, the substance, is God. From Him all individual concrete existences arose. All that exists exists in and by God, and can only thus be conceived. God is the fountain of life. The universe is nothing but the manifestation of God. The inconceivable variety resolves itself into unity. There is but one reality, and that is God. Such was Spinoza's solution of the problem. ("Lewes' History of Philosophy," p. 471.)

Is this Spinoza speaking? or is it Swedenborg? who taught that God is the only substance, the only life — who created all things out of His own substance and animates them with His own life.

For my own part, says Spinoza, I cannot admit that sin and evil have any positive existence. When you can prove to me that evil, error, crime, etc., are anything which expresses essence, then I will grant to you that God is the cause of evil. But I have clearly shown that that which constitutes the form of evil does not consist in anything which expresses essence. ("Blackwood's Philosophical Classics," Spinoza, p. 71.)

Is this Spinoza speaking, or Mrs. Eddy?

Now hear Hegel's views, which ally him to the idealists of the healing art: —

Hegel blames Kant for having spoken of things as if they were only appearances to us, while their real nature was inaccessible. The real relation, he says, is this: that the things we know are not only appearances to us but are in themselves mere appearances. The real objectivity is this: that our thoughts are not only thoughts, but are at the same time the reality of things. (Lewes, p. 724.)

If Hegel taught that God contains evil in Himself, he manifested "the pitiless logic" of Spinoza; for if God is the only omnipresent substance and life, He must contain evil, if it has any real *esse* for its existence. There is no escape from the conclusion but by subterfuge. Christian Science logically affirms that God is omnipresent, and that therefore evil does not exist. Swedenborg says, as I will presently show, that evil exists out of God, and for that reason is an appearance only, a phantasm, an unreality.

Mr. Denovan has clearly misconceived Faraday's opinion of the constitution of matter. That great philosopher did not accept the atomic theory in vogue, and agreed with Boscorah that our senses take no immediate cognizance of matter, but only of the attractive, repellent, and other forces which dominate it. "In the place of an atom as a particle of matter, he substituted a point or centre of force, and connected these points of force with lines of force." It is these forces, he says, and not any atoms which constitute matter. ("American Encyclopaedia," article Faraday.)

Thus Faraday did commit the very blunder described in T. C. R., 20 of ascribing the substances and forms of nature to "geometrical points and their lines."

I did not cite Faraday's opinion to endorse it, but to show that while ordinary minds accept the evidence of the senses in proof of the existence of matter, the greater thinkers repudiate that evidence and confess that we know nothing about it. It is curious that Swedenborg classes among the "fallacies of the merely natural sense" this one, "that there are simple substances, such as monads and atoms" (A. C., 5084; see also S. D., 242).

The assertion that God and heaven are within ourselves and nowhere else, does not need correction, as Mr. Denovan supposes, but explanation and amplification, so that the truth can be clearly seen. Swedenborg says that God is both within and without an angel (D. L. W., 130). But how is this outwardness of God to be interpreted? Not as a being outside of ourselves, for in the same paragraph Emanuel Swedenborg says that when the angels think interiorly of the

Lord, "they do not think of Him otherwise than as *in* themselves." We think interiorily from the Divine love and wisdom; when we think of the Divine love and wisdom we think exteriorily and in times and spaces either real or apparent. The external thought of God is only a thought of His external manifestations, not a thought of Himself.

Although the Divine is in all things of the created universe in general and in particular, spiritual and natural, there is nothing of the Divine in itself in their *esse*. The created universe is not God, but from God; and as it is from God, His image is in it, as a man's image is in a mirror, in which, indeed, the man appears, but spiritual and natural there is nothing of the man in it. (D. L. W., 59.)

Mr. Denovan's assertion that my teaching might lead a man to believe that he is God is altogether gratuitous. No man can begin to entertain the faintest conception that he is God, so long as he recognizes the fact that while God lives, moves, feels, thinks, and sees in him (A. C. 1954), He also simultaneously lives, moves, feels, thinks, and sees in all other intelligences in the universe.

So of heaven. There is no heaven outside of us in which we can see, hear, feel, and live except the representative and correspondent of the real heaven which has been opened within us. Our external heaven will only be our internal heaven reflected back to us like an image in a mirror.

In the spiritual world are all things of the three kingdoms, and in the midst of them is the angel. He sees them around him, and also knows that they are his representations. Nay, when the inmost of his understanding is opened he recognizes himself and sees his image in them scarcely otherwise than as in a mirror. (D. L. W., 63.)

Mr. Denovan seems to be fighting a man of straw, which is the creature of his own imagination. When I speak of the environment of angels and men as emblem-worlds, picture-worlds, mirror-worlds, etc., having no existence independent of our souls (that word independent determines the whole matter), he thinks I am saying that they have no existence at

all and are mere airy nothings. The environment, the projection of the Divine mind with spiritual and natural forms and uses, is absolutely necessary to the self consciousness, the realization and the educational and regenerative progress of the soul. No man could have the least idea of his own features unless they were reflected to him by something apparently outside of himself. This is equally true of interior things which are seen, studied, and comprehended in their external representations. (See A. C. 5165.)

The ultimate composition of these external correspondences, whether constituted of spiritual or material substances, is beyond the reach of analysis. The substratum or dead wall from which our interior life is reflected, as from a mirror, can never be comprehended either here or hereafter. We know nothing but our own sensations and the thoughts we think about them. What things are in themselves we cannot determine, speculate as we may. Swedenborg says they are appearances, representatives, correspondences of spiritual principles. In the interior spiritual degrees, the correspondence between the internal man and his environment is tolerably clear. But in the natural degree of the mind, which is the ultimate into which all interior things descend and close, and in which the entire universe is represented, the problem becomes exceedingly complicated, and we frequently lose the clue of correspondence and stand in a maze of uncertainties and apparent contradictions.

Addressing merely natural men and accomodating himself to their states, Swedenborg speaks almost always the language of appearances (as in A. C., 4408), but here and there we obtain glimpses of a more recondite or esoteric philosophy. "We speak," says he, "both here and in other places of the natural (*naturale*), and thereby we mean the natural mind." Nature, with all its dead forms and forces, is a picture-world of the contents and variable states of the natural mind of man. The causes of the atoms and spaces, the movements, the properties, the fixities or changes of the ultimate world are found, not in its own forms, but in the character and conditions of the natural degree of the mind. As it changes

nature changes, for all creative influx is from within outward and never the contrary. This is an essential point in the system of Christian Science.

Mr. Denovan has not grasped the Swedenborgian idea of creation. He can readily believe in the appearance that nature was created first and man last, and that external things were first formed to become the recipient vessels of internal things. These are fallacies from appearance. How can the image of a man appear in a mirror before the man himself has come to produce it? The order of creation is from centres to circumferences, from primaries to ultimates; the manifestation of it is the reverse. Man is born ignorant and helpless into the natural plane, and from natural becomes spiritual, and from spiritual celestial. But all this is his return upwards or inwards into a conscious realization of what he already possesses. The soul descends from its Divine source into the celestial degree where it is clothed upon with all the celestial forms necessary to its future life. Its corresponding spiritual degree is created by discretion from and by the celestial principles. In its further descent into nature its natural forms are created by discretion from the spiritual. In its ascent nothing has to be created — the spiritual and the celestial already fully formed for eternity are all there, and have only to be opened for man to come into a conscious possession of them.

Therefore Swedenborg says that the internal can exist without the external, for it can continue to pour forth new externals to eternity, but the external cannot exist a moment without the internal. "Nature doth not subsist from itself but by influx from heaven, that is, from the Divine being there, so that if the communication were taken away all things of the earth would be annihilated" (A. C., 10,185).

It is needless to quote the numerous passages from the Writings in which physical influx and physical causation are denied except as representative images of spiritual influx and spiritual causation. The appearance is that we acquire knowledge by external agencies, and that sensations, ideas, thoughts, conclusions from thoughts, and volitions accordingly, form a

chain of events proceeding from without inwards, but exactly the reverse is the case. Swedenborg says that even our scientifics and truths from them which we seem to acquire by our own rational efforts are drawn forth from interior sources and given gratis by the Lord (A. C., 5649).

But surely Mr. Denovan would say, believing as he does that Swedenborg's system is one of genuine external realism, surely our sensations derived from without are the roots and sources of all our ideas. Swedenborg teaches exactly the contrary: —

> All external sensations derive their origin from internal sensations which are of the understanding and will. But the internal sensations, which are proper to the understanding and will, have not that sense which the external sensations have, but are turned into such things when they flow in. For all the things which are made sensible to man by his external sensory organs flow in from things internal, since all influx is from internal things into external, but not *vice versa*, since physical influx is not given. (A. C., 10,199; see also S. D., 3672.)

It is also a declaration of Swedenborg that each single sensation or idea or thought of man in the natural degree contains within itself myriads of myriads of spiritual and celestial sensations, ideas, and thoughts of which the man is unconscious. Even the ideas and thoughts of very small children, apparently so feeble and tender, contain within them such great wisdom and beauty that the angels regard them with wonder. What appears simple, and, as it were, one thing, in the natural sphere, is infinitely complex in the spiritual degree (S. D., 237). Thus the letter of the Word betrays in its external forms nothing whatever of the infinite treasures of Divine wisdom which are concealed within it.

The evolution of the spirit, its apparent birth, growth, and development is, therefore, only the unfolding, under fixed laws and conditions of such forms and potencies of the Divine love and wisdom, as it was created to receive and manifest. This is the work of the Divine Providence. Mr. Denovan might perhaps object that this pre-existence and evolution of the soul are hypothetical; for Swedenborg says that the soul

is derived from the father, and it may be supposed that its life is a product of his life, and is only the little thing it seems to be until it is expanded by education.

This would not explain the wonderful wisdom which the angels discover in the ideas of little children. But let Swedenborg explain or correct himself in this matter:—

> Men and angels are not life in themselves but only the recipients of life; whence also it follows that the conception of man from a father is not any conception of life, but only the conception of the first and purest form receptible of life, to which, as a stamen or initiament, are successively added in the womb the substances and materials adapted to the reception of life in its order and in its degree. ("Divine Attributes" from A. E., p. 171.)

The parents furnish no atom of the spiritual principle, but only the substantial and material elements which the architect soul, descending from the bosom of the Father, fashions to its own ends and uses.

The foregoing trains of thought, which might be amplified and strengthened by copious extracts from the Writings of Swedenborg, not only prove that Swedenborg is the prince of idealists, but they point to a philosophical basis for the so-called affirmations of Christian Science. I shall now proceed to show that there is also in the Writings of Swedenborg an equally philosophical basis for the so-called denials of Christian Science. I shall thus cover the whole ground of reply to Mr. Denovan, not by taking in detail his objections, which are sometimes disconnected and trivial, but by positing from the works of our common authority the general truths or principles which will sweep all objections away and justify the assertions I have made on this subject.

It would seem that the question of reality or unreality was a very simple one, but it is not so. There are things which exist or stand forth as phenomena to our perceptions which yet are not real. Swedenborg therefore speaks of the real and the non-real. The non-existent is clearly to be ruled out of consideration. Sin, suffering, sickness, death, etc., clearly exist, but whether they are real or not is a separate question. The real is that which not only exists, but subsists

or has a *raison d'être* — a ground, basis, or substratum for its continual existence. A falsehood exists although it is not real. The opposite truth causes it to vanish and become non-existent. The false has no life or power in itself, for it is unreal as a dream. Its power is derived from the mind which accepts it as true. The power which belongs to truth is thus impressed with the service of a lie and begets what Swedenborg calls phantasy — a state of mind in which the false is accepted as true and the true is pronounced to be false. Phantasies, untruths grounded in evil loves and false thinking, are the causes of all disorderly states and abnormal conditions in the spiritual and natural worlds.

Swedenborg repeatedly declares that the external or ultimate spheres are less real than the interior spheres. We can understand why the interior spheres, being nearer to the Lord and more receptive of His life, should be fuller of truths and goods and richer in sensations and delights, but why should they be more real than this solid earth of ours and these material bodies? The natural world could be just as real in its degree as the spiritual world, if it was in perfect correspondence with the latter from centres to circumference. The projection of our false beliefs and phantasies upon the mirror into which we are looking (A. C., 5286) blurs the images reflected and confounds the real and the unreal, so that we do not know one from the other. It seems to us in our ignorance that the tiger and the lamb have the same rightful ground of existence.

"Nothing," says Swedenborg, "which exists in the universe is anything, that is, is a thing, unless it is from the Divine good by the Divine truth" (A. C., 5075). This is the sole ground of creation, existence, and subsistance — to be from God and in God. Material objects are real, because, as Swedenborg says, "God is present in the good of their uses." Whatever is absolutely out of correspondence with the Divine good and the Divine truth is unreal; and yet it is permitted to exist and to appear real for the sake of its use, for even evil things and their appearances are serviceable to the final regeneration of man.

Mr. Denovan quotes a passage from Swedenborg which shows a most important fact, that evil is not, as we have supposed, a perversion of good, but something entirely different.

Good is from creation, but not evil . . . and yet evil viewed in itself is not nothing, although it is nothing of good. From creation good exists, and good in the greatest degree and the least; and when this least becomes nothing there arises up on the other side evil.

What is this evil which is not good nor a perversion of good, and which is yet not a nothing? It has no basis or origin in the Divine good or the Divine truth. It is separated from God Who is the sole-existing substance and life of all things. It is what Swedenborg calls a phantasy; and he tells us a good deal about phantasies and their effects "on the other side."

It was perceived that to be nothing signifies to be nothing but evil, for evil is in itself death; wherefore compared to life it is nothing. That the good and the true is everything is plain; wherefore the evil and the false is nothing. (S. D., 3939.)

Is not this statement identical with the corner-stone of Christian Science, that the good and true is all there is, and that there is nothing else discoverable?

It is wonderful that the phantasies of evil spirits should appear as altogether real. . . . I was informed that everything that proceeds from the Lord is real, but what proceeds from spirits is not real though it appears so, just as a man who is in phantasies thinks evil to be good and the reverse. If phantasies had not a semblance of reality they could not exist at all. (S. D., 4339.)

I refer to a paragraph too lengthy to quote, A. C., 4623, which contains the doctrine of the unreality of the life of evil stated in the strongest terms, "Whatever comes from the proprium of spirits is not real, because it does not come from the *esse* of things nor from life in itself." He there plainly affirms that the sensitive life of hell is unreal as a delirium or a dream, but that still it is felt there with all the force and appearance of a natural reality.

Add to all these statements, Swedenborg's account of the

origin of evil things — "all things that hurt and kill men" — such as wild beasts, serpents, noxious insects, poisonous plants, and minerals, etc., in the natural world: —

> Such things appear to the life in the hells just like those on and in the earth. . . . The like things in the natural world have not derived origin from the Lord, have not been created from the beginning, and have not arisen from nature through her sun, but they are from hell. (D. L. W., 339.)

Let the New-Churchman give as much objective, substantial reality as he chooses to all the beneficent forms and forces of the world, which are derived from and correspond to something of the Divine love and wisdom; but how can he presume to place the evil things around us on the same footing? things not derived from the Lord, nor from the heavens, nor even from the sun of nature, but projections into the great mirror before us of the phantasies of hell? Born of unrealities and false persuasions, how can they become more real by mere fixation in the natural sphere, which is itself at every point less real than the interior sphere from which it has been discreted?

Let us carry our thought away back to the primitive days of the world. The creation is finished, perfect from the hands of God; man is in the true order of his life, and the forms of the external world correspond in every minutest particular to the various receptivities of the Divine love and wisdom. There is no evil thing on the earth, no serpents or noxious insects or poisonous plants, nothing harmful to man, so Swedenborg affirms. Imagine, if you can, a beginning of these things; not from the Lord, not by influx from the heavens, not from the sun of nature. The hells have no life to give, no power to infuse, no means of propagation. How can the natural objects, representative of infernal spheres, rise above the level of their phantastic and illusory source?

The mesmeric phenomena are wonderful illustrations of the effects of phantasy. A man in the hands of the operator can be made to see, hear, feel, or taste anything the operator chooses; he can be made drunk by water said to be brandy;

he can be made to endure any kind of pain the operator chooses to inflict. Pains really existing can be abolished by the word of the magician. Even amputations can be made without suffering; the patient can be brought by a command into every conceivable state of mind, and he will act from every one of them as if everything was objective and real.

The famous experiments of Prof. Charcot and his assistants have given to these hypnotic experiments not only a scientific confirmation, but a new and strange significance. They can now prolong the internal illusions, and carry them over into the ordinary condition of wakefulness. If they pronounce a certain person invisible to a patient, he cannot be seen or heard by that patient when wide awake and attending to his ordinary duties; and this for hours and sometimes for days. The men may be present all the time, seen and heard by everybody else, but the waves of light make no impression on the patient's eyes, the waves of sound none upon his ears. The person has been erased from the patient's internal sphere of perception, and no impressions made upon his external sensories give him any cognizance of the man's presence. (See the work on "Animal Magnetism" in Appleton's Scientific Series.)

On the other hand, the patient when wide awake, in his ordinary condition, can be made to see an absent person as present and visible, and hold a conversation with him. The patient's internal sensories are occupied by the image of the man and no external vibrations can replace it and dispel the illusion. This is the key to the phenomena of delirium tremens and many forms of hallucination and insanity. And here probably we see the very beginnings of the ultimation in the natural sphere of those evil things, which had no origin in either nature or God. The illusions of the first evil men, perpetuated and intensified by the repeated experiences and concurrent opinions of succeeding generations, became gradually materialized or concreted into objective forms, undistinguishable by the senses from the objects of heavenly origin around them. The genesis of evils and diseases here suggested will be finally comprehended and unfolded by philos-

ophers yet unborn, who shall grasp in all its immensity the ideal philosophy of Swedenborg.

How far Mr. Denovan is from comprehending the genesis of evil forms is apparent from the following sentence in his paper: "Let him try 'by the word of absolute Divine truth' to cause an actual rattlesnake, or even a mosquito to disappear." These things do disappear, in a moment, when "a single ray of light from heaven," which is some form of the word of Divine truth, is sent down into the hells. Is it unreasonable to suppose that the rays of Divine truth may yet be brought to dissipate the illusions of the natural sphere? What are the difficulties in the way? What but the lack of knowledge and faith?

The poisonous creature is not the mental projection of the individual who surveys him, but a concrete form of evil, representing the falsities of his special degree, which have been accumulating for ages. If the hells from which his causative principles flow could be completely withdrawn from the race, the poisonous creature would certainly perish and cease to propagate. On the approach of evil spheres Swedenborg was racked with pains and fevers. This was done to show him the real origin of disease. So soon, however, as the spheres of falsity were withdrawn or driven away his physical sufferings vanished.

Never was a profounder truth uttered than that attributed to Buddha, and constituting the key-note to the idealism of Swedenborg: "Man and his surroundings are the products of all antecedent thought." The world just as it is, with its diseases and all, is the perfect outbirth or reflex of the natural plane of the human mind. The phantasies of the mental sphere become the abnormalities of the natural sphere. Detect the former, expose them, repudiate them, turn the rays of Divine light upon them, and they will vanish, and their corresponding shadows in the lower world will disappear also.

The greatest obstacle to the cure of disease is a strong faith like Mr. Denovan's in its independent externality. This arises largely from our constant observation of the fact that diseases are not the product of individual thought, or so it

seems to us. Individual thought, we should remember, is an exceedingly complicated product, to which vast currents of inherited, transmitted, infused, and reflected thought concur, for man is an image of the universe and all things are contained within him. Our souls are all bound together in the same infinite bundle of life, and we are constantly giving and taking unconsciously to ourselves, and none but the Lord knows the real status of man. Mr. Denovan, therefore, demands too much of the individual, when he expects him to do what can only be accomplished by the associated action of the race.

It seems to me that Mr. Denovan has overlooked the most essential point in the cure by Christian Science, and the most in harmony with the heavenly doctrines. No conceivable denial of disease, no thinking it away, can ever cause its disappearance. This work is only preparatory. It is the Divine truth which cures. Its activity is secured by affirmation, not by negation; by the acknowledgment of God with His infinite goodness as the all of life and power; by the declaration with strong faith that God is our strength, our health, our hope, our peace and joy; that all these are within us, and can flow out of us, and be manifested in externals by our act of faith. "He that believeth in me out of his belly shall flow rivers of living water."

I must dissent from Mr. Denovan's definition of miracle: "Miracles resulted from an opening made in the wall of discreteness between the natural plane and those above it, so that the laws of spiritual activity became directly effectuated in matter." If Mr. Denovan means that spiritual activities flow directly into matter, he is mistaken. The discreteness between the several degrees is organic and perpetual and can never be broken. "Man," says Swedenborg, "is the medium between God and nature." Nothing flows or can flow from the spiritual world into the natural except through the natural degree or plane of the human mind. Miracles are changes in natural things, representing changes in the natural plane of the mind produced by special influx into it from the spiritual degree of the mind. Divine miracles are real because

they represent the truths of the Lord's kingdom. The miracles of the magicians, like diseases, were unreal, because they had none of the life of good in them, being a mere superficies with nothing inside of it. (D. P., 217.)

What the Christian Scientist and Mr. Denovan both need is a knowledge of the Idealism of Swedenborg.

New Orleans, La. W. H. Holcombe, M. D.

THE SLOW GROWTH OF THE NEW CHURCH.

This subject has been discussed for some time. A good many things have been pointed out as the probable causes, and several measures have been advocated in order to overcome the difficulties. It seems certain, as has indeed already been pointed out, that the church has done and is doing all it can to spread the knowledge concerning its doctrines among men through the press.

Religious services of a missionary character have been warmly advocated by some, and also tried to some extent. The results of this work, although not disappointing, have not hitherto been encouraging enough to silence the opinion, held by many in the church, that the world is not yet ready to receive the new truth.

If this opinion is justified by the actual condition of the world, it seems to carry with it a reproach to New-Churchmen. If a body of men have possessed this truth for two generations or more without exciting a desire in the communities in which they live to know this truth, it seems hardly possible that they have done all in their power to impress people with its superiority.

The question then arises: What can New-Churchmen do to create in men this desire?

The doctrines of the New Church appeal to man's rational mind, and in order to receive them he must drive out preconceived ideas and habits of thought imbibed from his environments. The habit of using his rational mind in nat-

ural matters, scientific and social, will help a man to use it in spiritual matters.

We see, every day, proofs enough of the extent to which men let tradition, sentiment, and prejudice enslave their reason, and this is well known by the worldly wise, who to gain an end seldom appeal to man's reason, but to just such prejudices and sentiments as they think will prevent him from using the reasoning powers with which he is endowed.

The only way we can help men to freedom in this respect is by example. Where one man shows the way he will soon have followers. Do New-Churchmen set such an example? Do we always try to give fair and unprejudiced opinions of matters that come under our observation?

An unprejudiced man can have great influence. He is often called on to arbitrate; those submitting to his judgment thereby acknowledging the superiority of his untrammelled reason to theirs. Every New-Churchman ought to be able to take such a position among other men, because the broad spiritual truths of the New Church should widen his sympathies and help him to form rational opinions.

Suppose I know a man who is a member of some sect in the Old Church. His family ties and connections keep him there, but I know also that his mind is unsatisfied, that spiritually he languishes for lack of proper food. I go to that man and say to him, "Here! Take this book and read it without prejudice, and I have no doubt that you will be benefited." He looks at the book and excuses himself, saying that it would cause disturbance and trouble; that the book is held in bad repute by his church people, and so forth. If you appeal to his reason and try to lift him above his prejudices, you may have some success if he knows you as an unprejudiced man; but what success can you expect if he knows you to hold very narrow and prejudiced opinions in other things, political or civil for instance?

When questions of mixed social and religious character are debated, causing angry feelings and antagonism between churches or races, such for instance as the school question, do we New-Churchmen take a broad and unprejudiced view

of them? Do we remember that we are not Protestants, but New-Churchmen, and that we should be such in no less degree, because we have come out of some Protestant Church and may have friends and connections there yet?

A son of ours, full of the impetuousness of youth, with a noble desire to aid in the progress of humanity, brings home a book advocating some social reform. Do we try to aid him by informing ourselves on the subject, and so enabling ourselves to intelligently criticise the defects or merits of the proposed reform; or do we discourage him by throwing out some hints about socialistic tendencies or the like, without having examined it fairly?

Do our clergymen always inform themselves well enough on social questions, considered of enough importance to be touched on from the pulpit, to do so without making any misstatements? If we do not do these things, how can we expect people to lay aside their imbibed prejudices against the New-Church Writings? How can we blame a man if he, glancing over one of Swedenborg's works, pushes it aside with the *dictum* "spiritistic tendencies" or something of that sort? Or how can we blame a preacher in the Old Church if he from his pulpit alludes to Swedenborg as a perverter of true doctrine?

Let us use the truths that we possess and apply them to all things around us, and it will widen our sympathies, enlarge our influence and power, and prepare the world to receive the truths we have to give.

Boston, Mass. ALBERT BJORCK.

ERRATA. Through the absence of Rev. F. Sewall abroad, preventing him from revising the proof, and partly, we feel it just to our proof-readers to say, through defects in the MS., the following corrections should be made in his paper on the General Pastorate in our issue for November, 1888:—

Page 667, line 23, for "familiar" read "particular."
Page 668, line 33, insert "a" before "graded."
Page 670, line 29, for "material" read "natural."
Page 671, line 15, insert "and" after "ministry."
Page 671, line 16, for "in effect" read "into effect."

OPEN LETTERS.

ECCLESIASTICAL GOVERNMENT.

Editor of the New-Jerusalem Magazine: —

In these days of demand for the ultimates of order in the New-Church organization, without sufficient consideration being given to the varieties of character and genius of the members composing the different societies, it may not be useless to ask if those are not making a mistake who maintain that the mode of order which they find alluded to in Revelation ought to be binding upon others as well as themselves? And on the other hand, do not they make a mistake who hold that such believed true mode of order is evil, because it is not conformable to their nature or interpretations of revelation, and also because it has in times past been abused? There are differences both of kind and degree in intelligence with us all. Some are on the low plane of "authority and the faith thereof," and others upon the higher plane of rational perception (see C. L., 295), and those on the lower plane may consider themselves on the higher and more interior. It is therefore evident to the writer that uniformity of external order or government in the New Church would be internal disorder to all except a few, and such external order would only have Divine sanction to those few, although the principle underlying it might be for all. Hence, it is disorderly to demand uniformity in those things which appertain to the intelligence; or to permit deviation from the fundamental principles of right, or which appertain to the will in regard to shunning evil as sin. Swedenborg states, in regard to heavenly government: —

> Since heaven is divided into societies, and the larger societies consist of some hundreds of thousands of angels (n. 50); and since all of one society are indeed in a similar good, but not in similar wisdom (n. 43), it necessarily follows that in heaven there are also governments. For order is to be observed, and all things of order are to be preserved. But governments in the heavens are various. They are different in the societies which constitute the Lord's celestial kingdom, from what they are in the societies which constitute the Lord's spiritual kingdom. They differ also according to the ministries which belong to each society. In the heavens, however, no other government is given than the government of mutual love; and the government of mutual love is heavenly government. (H. H., 213.)

The fact that there are varieties of government in heaven proves that any of the special modes which have received Divine warrant were not meant to be applicable to all. Good, which is unalterable, is capable of taking on as great a variety of forms as there are individual components in the Grand Man, all of whom intellectually perceive it as truth. The externization of these perceptions gives the true order for the percipient. From the time of the Most Ancient Church to the present, differing modes have received Divine sanction according to the states of mankind; insistence upon specified external rites and ceremonies keeping pace with the becoming more external in character. The informal worship of the Most Ancient Church would not have been orderly to the Jews, as the laws, forms, and ceremonies of the Jews would have been contrary to order with the Adamites. It is as insane to say that a special mode of ecclesiasticism alluded to in the Writings is the true mode of order for all in the New Church, as it would be to say that it is the only true one throughout all time and in all worlds. Any order will carry hell-ward if there be not love to God and man. To attempt to regenerate the internal from the external is contrary to all order.

Philadelphia, Pa. WM. DENOVAN.

THE GENERAL PASTORATE.

Editor of the New-Jerusalem Magazine: —

IT seems to me that the subject of the General Pastorate is much obscured by a confusion of terms, and that possibly I may assist to render it clearer by an historical statement.

The General Pastorate originated in this wise: When Mr. Thomas Worcester was retiring from active pastoral work in Boston, Mr. David L. Webster once said to me very earnestly and with much feeling, "What shall we do about Mr. Worcester, the church cannot afford to lose his services?" I had been pondering on the same subject, and answered, "make him General Pastor of the Massachusetts Association." Mr. Webster seized upon the idea at once, and when, after an absence, I returned to Boston, he told me that the suggestion had been carried into effect at his motion by the Association.

I do not know just what Mr. Webster had in mind; but certainly my object was to have New-Church ministrations wherever needed

throughout the State, and not provided by local societies. There was no thought in my mind of a graded ministry, and, in fact, no real graded ministry was established; for neither Mr. Worcester nor Mr. Pettee has ever assumed control or direction of other ministers. The ministry is not graded; but one minister serves all over the State those for whom no other provision exists; and very useful and important is this service; but why the office should be considered a part of a system of graded ministry I do not see. Possibly the name of the office is misleading. It would be better to have the name conform to the function, as it would do if the officer were called minister-at-large.

San Francisco, Cal. JAMES E. MILLS.

[Mr. Mills seems to overlook the facts that the present grading of the ministry originated with the General Convention many years before the event of which he speaks, that Rev. T. Worcester was an ordaining minister in 1828, and that the duty of pastor of an Association is more extensive than that of a minister-at-large.]

THOU art my Life; if Thou but turn away,
My life 's a thousand deaths. Thou art my way;
Without Thee, Lord, I travel not, but stray.

My Light Thou art; without Thy glorious sight
Mine eyes are darkened with perpetual night.
My God, Thou art my Way, my Life, my Light!

Thou art my Way; I wander if Thou fly;
Thou art my Light; if hid, how blind am I!
Thou art my Life; if Thou withdraw, I die.

—*Francis Quarles.*

THE moral insight of Swedenborg, the correction of popular errors, the announcement of ethical laws, take him out of comparison with any other modern writer, and entitle him to a place, vacant for some ages, among the lawgivers of mankind.—*Emerson.*

SWEDENBORG STUDIES.

MOSLEM IDEA OF OUR LORD.

In speaking in defence of Mohammedanism as a religion capable of exerting a beneficial influence over its adherents, who otherwise would be idolators, Swedenborg speaks of their regard for our Lord as the Messiah. This is done in three nearly identical passages, namely, D. P., 255, C. L., 342, and T. C. R., 833. It is noticeable, however, that the remark on this point is varied. Thus in D. P., 255 we read:

> The Mohammedan religion acknowledges the Lord as the Son of God, the wisest of men, and the greatest prophet, who came into the world to teach men. The largest part of them make Him greater than Mohammed.

This implies that, excepting by a less enlightened minority, the reverence given to our Lord exceeded that given to Mohammed. But in C. L., 342 we find that this is not so strongly stated:

> The Mohammedan religion acknowledges our Lord as the Son of God, the wisest of men, and the greatest prophet, who came into the world to teach men; but because they regard the Koran alone as the book of their religion, and hence Mohammed who wrote it occupies their thoughts and is followed by them with a certain worship, therefore they think little about our Lord.

After this the paragraph continues as it does in D. P., 255, showing that the sentence as to the Koran and the consequent reverence felt for its author, was meant to take the place of the earlier statement.

The corresponding statement in T. C. R., 833 is similar to C. L., 342, except for the omission of the phrase "who came into the world to teach men."

A somewhat careful examination of the passages in the Diary, and elsewhere, which treat of the Mohammedans,

leads us to the conclusion that they showed in the other life a great readiness to receive the doctrine of the Lord, when it was so presented to them as to remove the appearance of three gods, but that the second form of statement, that they think of Mohammed so much as to have little to say in regard to our Lord, is the exact truth. The two statements, it will be noticed, are not in opposition, because people both place our Lord above Mohammed and yet think so little about Him and so much about their special teacher as virtually to exclude the Lord from thought.

Canon Taylor, in his recent "Egyptian Notes," states that he found Moslems speaking always of our Lord as the Messiah, while they spoke of Mohammed as a reformer of Christianity from its corruptions. He tells us that at present some Moslems incline to a view "practically Swedenborgian," and others to Unitarianism.

We have noted several expressions in the Koran which imply that Mohammed regarded himself as having a position very different from and inferior to that of our Lord.

AVEN.

HABBAKUK iii. 7 reads in the common version, "I saw the tents of Cushan in affliction; and the curtains of the land of Midian did tremble." The revision has the same, except that it more correctly writes the verse in two poetic lines not connected by "and." In quoting this verse Swedenborg has retained one of the Hebrew words, that rendered "affliction." Thus we read in A. C., 3242, "Under aven (*sub aven*) I saw the tents of Cushan; the curtains of the land of Midian did tremble."

A. C., 9595 has the same, with a slight change in the second part. We have a part of the verse quoted in A. C., 1566, but the first words are not given, nor are these first words explained in these passages. It is found in the original edition to be once printed with a capital and once without.

Now the word *aven* is a very common one, and is generally translated iniquity or affliction. It might seem, therefore, that Swedenborg had unnecessarily left untranslated a simple

word. But let one turn to Ezek. xxx. 17, and he will find the words, "the young men of Aven"; Hosea x. 8 has "the high places of Aven"; Amos i. 5 has "the plain of Aven." Bethaven, or the house of Aven, is a place mentioned in Hosea and elsewhere, presumably east of Bethel. Thus there is abundant reason for retaining the word in Hab. iii. 7 as a proper name if the sense is seen to require it.

On this point we will not undertake to decide. We will only point out that the Swedenborg Concordance, omitting to notice the word in A. C., 3242 and 9595, has given two passages in which it occurs, both treating of Hos. x. 8. The first is A. C., 273, and the second A. E. 391. In both, Aven is taken as a proper name.

We notice that the translators have varied between retaining *aven* in A. C., 324 and 9595, and translating it. It will be seen that if it is not translated, the sense of Hab. iii. 10 seems to be incomplete; the meaning of the prophet being, not that he saw the tents, but that he saw them as affected by the presence of the Lord. In his own manuscript Swedenborg may have written *aven* without a capital, for he wrote it so in A. E., 391, and he may have intended to have the meaning appear, though classing Hab. iii. 10 with the passages in which Aven was to be regarded as a proper name.

KESITHAE DEFINED.

In Gen. xxx. 19 it is said that Jacob bought a piece of ground "for an hundred pieces of money." In A. C., 4400 the original word *kesithae* is retained, and it is added that "the word is derived from a word which signifies truth" (Ps. lx. 6). The reader may remember that it is often stated that these *kesithae* were lambs, or coins bearing the image of a lamb, which implies a different derivation of the word from that given by Swedenborg. Moreover, the passage referred to, Ps. lx. 6, or 4, as it is in English versions, reads, "because of the truth," but this is held by many of the ancient versions to be a mistake for the word bow. We have here, therefore, several points to be cleared up by considering two questions, namely:

1. Does the word *kesithae* mean lambs, or has it manifest connection with a word in Hebrew meaning truth?

2. Does this word, when found in Ps. lx., bear the meaning of truth, or does it really mean a bow?

It will be seen at once that, if we must answer the questions as many commentators answer them, we are brought into confusion in regard to what is said in A. C., 4400.

1. The word *kesithae* does not mean lambs, nor is there any Hebrew word related to it which means that. The idea that these were coins bearing the image of a lamb is a tradition unsupported by facts and not adopted by the revisers, who retain the word "pieces" in the text, but add in the margin "Heb. *kesitah*," thus dropping entirely the idea of lambs. So, although nearly all the ancient versions, including the Septuagint, have "lambs," we find the best modern scholarship wholly confirming the statement that the word *kesithae* has another meaning. That the connection between it and a Hebrew word meaning truth is so close as to imply a common root will be evident to any one who consults the original.

2. We may now ask whether the second statement, that the word meaning truth is found in Ps. lx., can be maintained on the evidence of scholars. Here again the Septuagint and many ancient versions translate a "bow," and to this the commentators incline on account of the weight of authorities; but the revisers hold to the word "truth," saying in the margin that "many ancient authorities render bow." Robinson in his edition on Gesenius says that "truth" is preferable.

Thus there would seem to be not only no difficulty in receiving what is said in A. C., 4400, in the face of long recognized marginal readings, but it would seem that, here as elsewhere, the choice between two readings, both well supported by authorities, is determined by the spiritual meaning.

It is interesting to notice that, in his first notes, Swedenborg used the word *nummae*, meaning pieces of money (Adv. I., 1552), but later used the Hebrew word *kesithae*, as in A. C., 4400, 4430, and 6306, because of its meaning more than a mere piece of money, through its derivation from the word for truth.

SWEDENBORG'S BIRTH-YEAR.

Editor of the New-Jerusalem Magazine: —

As to your opinion concerning the two dates of Swedenborg's birth, of which I have read in the MAGAZINE, I beg leave to say that I do not think the explanation relating to the old and new chronology has any reason in Swedish concerns. In Sweden, so far as I know, no one used to write the numbers of two years, as $168\frac{8}{9}$. The Julian chronology was abolished here in 1753, and eleven days were excluded from the month of February in that year. It may be possible that in writing to an Englishman, Dr. Hartley, Swedenborg used the custom of the double year.

I will venture an explanation. You know that in writing the number of the current year we often err in the last number; and so when writing of a past year, the last number will, by misdirected reflection, be made wrong by using that of the current year. Now Swedenborg wrote his letter to Hartley in 1769, and in writing the fourth number he may, by a *saltus in cogitando*, have directed his attention to the current year and so may have written 1689.

Stockholm, Nov. 14, 1888. M. WENNMAN.

[In printing this extract from a private letter of the Swedish Royal Telegraph Director, we give our readers a suggestion not before thought of. We would remark that our explanation printed in May of last year was not based upon the eleven-day change of the calendar, but upon the change of beginning the year from the vernal equinox, March 21, to the first day of January. Jan. 29, coming in the intervening time, would be reckoned before the change as belonging to the year 1688, and after the change as belonging to the year 1689. This was the case in England. ED.]

CONJUGIALIS OR CONJUGALIS.

A FRIEND points out instances of the use of the word *conjugalis* in T. C. R. In n. 847, it appears in a passage which is also found in C. L., 534, but there the word is *conjugialis*. The shorter form is also found twice in T. C. R., 805, and is used in the good sense which some have supposed to be represented by *conjugialis*. Thus we have the word three times in T. C. R., always in a good sense.

BOOK NOTICES.

CORRESPONDENCES OF THE BIBLE. PART II: PLANTS, MINERALS, AND ATMOSPHERES. By Rev. JOHN WORCESTER. Boston: Massachusetts New-Church Union, 169 Tremont Street. 1888. pp. 330. $1.00.

IN 1875, Rev. John Worcester published a volume on the Correspondences of Bible Animals, treating of them in brief chapters, and bringing out their representative character by references to Scripture and to the best works on natural history. It then became known to many for the first time that Mr. Worcester had devoted years to this study, and had already gone over the whole ground from minerals to man. The book on animals was thus the middle portion of the whole work and would properly be followed by two other treatises, the one on plants and minerals, the other on physiological correspondences. The whole would constitute a standard work for the New Church of indispensable value to the minister and Bible student. The publication of the other parts was therefore urged upon the author.

Although treating of a less striking class of subjects, we shall be much surprised if, to the thoughtful student, the present volume does not prove as interesting as its predecessor, which was reprinted in England. It treats of fruit trees, nut trees, cone-bearing trees, the shittah tree, willows and poplars, shrubs and flowers, aromatics, cereals, the solanum family, pulse, grasses, reeds, flax and cotton, the tree of life, water in all its forms, rocks and metals, the sun beam, and the atmospheres.

The style is most direct and compact. The explanations are directed only to the reason, yet practical lessons are at all points conveyed. In treating of tobacco, for instance, the effects of it upon the nerves are described, and the writer then shows how these correspond with mental conditions. The chapters on precious metals and stones are very brief, considering that they are so much mentioned in Scripture and so fully treated of in the doctrines, and we are inclined to wish that minerals had had a volume of their own, leaving this one to treat of plants exclusively. The

writer, however, seemed to feel that his promised volume on physiological correspondences would make the series as large as was desirable.

The book is admirably printed, and is sold at a low price.

The *Atlantic Monthly* (Boston: Houghton, Mifflin, & Co. $4.00 a year) promises unusual attractions for 1889, including serial stories by Henry James, by Bynner, author of "Agnes Surriage," and A. S. Hardy, author of "But Yet a Woman." The January number has a steel portrait of Whittier.

Bryan Maurice. By Walter Mitchell. New York: Thomas Whittaker. 1888. pp. 288. In cloth, $1.00; paper, 50 cents.

This story is evidently by a young and unskilled hand, and was written twenty years ago to meet a different state of mind from that which is found now, but was never published. It now appears as a strong presentation of the external reasons for joining the Episcopal Church. Bryan was an excellent young man, brought up a Boston Unitarian, but not satisfied, and restless. His stay in Rome assumed religious importance. He was allured by the Jesuits, but escaped through the reasoning power of an American Episcopalian. He formed important social relations with Episcopalians. Returning to Boston he studied to be a Unitarian minister. Becoming one, all the time as restless as ever, he took a parish, but soon left it. At last, under the influence of many circumstances, all leading him one way, he became an Episcopal clergyman and was happy. Mr. Mitchell writes in a very personal way, evidently describing persons and places which he expected to be recognized. He also fails to represent any other than the bad side of other churches. According to this book, other people are mean, their churches are rude in design, and their ministers are shrewd and utterly worldly managers, all envying the Episcopalian clergy, but compelled for selfish reasons to oppose their claims. On the other hand, according to Mr. Mitchell, Episcopalians are all just what they ought to be, their rites are always impressive, and the mind of the convert is always satisfied.

We say that the book presents external reasons. It does not deal at all with those serious objections to the historical church which arise from its adoption of gross Calvinistic views, appearing throughout its services. If all the beauties of ritual and edifice,

which Mr. Mitchell so much delights to describe minutely, cover ideas of the merits of the Son of God imputed to men, of baptismal regeneration, of the resurrection of the body at a final judgment day, and so forth, it cannot still the inquiring mind. Bryan was never a Bible reader, nor was he met by teaching from the Holy Word; he was simply shown how to get rid of restlessness and hypocritical vulgar company by going in where all was esthetic and reverent, and where everybody whom he respected was going.

The New-Church Almanac for 1889, lately issued by the Massachusetts New-Church Union, is a new publication of great value. The editor, Mr. T. W. Harris, of Cambridge, has evidently taken great pains with it, and the result is a complete compend of information such as has never before been prepared among our people in America. Here are 164 pages of well-printed matter, including the ordinary calendar, historical sketches of all our organizations, large and small, facts in regard to the ministers, statistics and accounts of educational institutions, of publishing societies and periodicals, ending with a sketch of Swedenborg and his works. For adornment the Almanac has excellent portraits of Rev. Messrs. Giles and Pettee, and a view of the last Council of Ministers. The expense of the undertaking must have been great, and considering this, the price of 50 cents in paper and 75 cents in cloth seems wholly reasonable.

Mediaeval France. By Gustave Masson. New York: G. P. Putnam's Sons. 1888. pp. 354. $1.50.

This handsome volume is one of the series called "The Story of the Nations," and treats of the period embraced between the dates A. D. 987 and 1515. It is an excellent piece of work, not going too much into details but giving a clear idea of each reign, of the interminable wars, of the crusades, of the life and literature of this period, and of the state of the church. Illustrations are given of some scenes, with a map of France showing its many divisions at that time. We have graphic accounts, often in the words of old chroniclers, of the battles of Acre, Cressy, Poitiers, Agincourt, and of the career of Joan of Arc. The state of the church was terrible, and men and women seemed to live only in their passions. Unless the days had been shortened no flesh had been saved.

PEN. Boston: Roberts Brothers. 1888. pp. 294. $1.00.

THOSE who have read "Miss Toosey's Mission," "Laddie," "Tip-Cat," and "Our Little Ann," will eagerly welcome a new story by this anonymous author; nor will they be disappointed. The same lovely English scenery, the same fidelity and innocence and kindness are to be found here, drawn, it seems to us, with increasing skill. All the references to the other life are full of the light of our faith. She excels in making every scene a vivid picture and in bringing to view the best humanity; nor does she lack the true wit and tender pathos which so often go together. In faithful Sandy and Pen her chief lesson is taught, but all the characters are true to life and yield us an example to be followed or shunned. The situations here are such as to require the utmost delicacy of treatment, but the writer's artistic touch is sufficient for the need.

WITH SA'DI IN THE GARDEN. By EDWIN ARNOLD. Boston: Roberts Brothers. 1888. pp. 211. $1.00.

THIS poem of the author of "The Light of Asia" contains some of the poetry of the Persian poet Sa'di, presented in short portions linked together by the conversation of a company including singing-girls. Except as a study of the amorous literature of the far East, we would not commend it, though the skill of the true poet is seen on every page, and there is some true philosophy of love. The publishers have given it in excellent form, so that reading is a pleasure.

WHAT TO DO. Messrs. T. Y. Crowell & Co., of New York, have printed a second edition of Tolstoi's book, in order to give the portions which have been suppressed by the Russian censor. The new edition in paper is sold at 50 cents.

THE *Journal of the Ohio Association* was promptly received from its clerk, Rev. W. H. Mayhew, and, although its points had already been made known, was found to make more clear the wise and promising steps taken at the last meeting. The Ohio brethren look straight at what is useful.

MESSRS. TICKNOR & Co. have issued as a gift-book a richly illustrated edition of the Southern song, "Nelly was a Lady," one of the most pathetic of plantation melodies, and a favorite song among the Confederate soldiers.

The Ethics of Service is an essay which Rev. Frank Sewall read before the Ruskin Society of Glasgow, and which Mr. James Speirs, of London, has put into a pamphlet of 32 pages, having a beautiful cover. Mr. Sewall clearly presents the law of use as the true guide in thought and life.

After Noontide. Selected by Margaret E. White. Boston: Houghton, Mifflin, & Co. 1888. pp. 168. $1.00.

We have here a compilation of sayings which will cheer declining years from the pens of men of all lands and ages, including a number of Unitarian ministers. The same spirit of trust and hope and cheerfulness runs through all, and makes the book certain to be useful.

Rachel Armstrong; or, Love and Theology, is a new issue of a book which, when published a year ago under the second title, we commended as a well-written religious novel. It is certainly worthy to stand with the similar books now demanding so much attention. Ticknor & Co., Boston. 50 cents.

Two tasteful tracts in German have been received, one on *An Image and Likeness of God*, by Rev. E. R. Tuller, and the other on *The Holy Spirit*, by Rev. A. J. Bartels. The issue of such tracts shows the activity of the liberal element among the German brethren, who have an active organ in the *Bote*, edited by Rev. Adolph Roeder, and who have organized the "Synod" which has already ordained some ministers.

The *Address* by Prof. T. H. Safford, of Williams College, Mass., at the fiftieth anniversary of the dedication of its observatory is a most interesting document, sketching the history of astronomical work for two centuries.

The Western New-Church Union has published as a tract a discourse by Rev. L. P. Mercer on "Robert Elsmere" in which he presents "a new light on his problems," and does it in a very interesting way.

THE NEW CHURCH.

MINISTERIAL GRADES.

From a friend in California we have received some earnest lines on a subject which is occupying the attention of many of our people, and which is likely to do so for some time to come. He says:

> I think the grading as it exists is rather fanciful than real. But there is no doubt whatever — probably not a doubt with any single New-Churchman — as to the usefulness of a minister at large. We can all meet on the common ground of effort to support such ministers; and I think if the office were kept clearly distinct from all Episcopal functions, fancied or real, it would be enthusiastically supported. However that may be, the issue will be more clear and best results most quickly arrived at if the two entirely distinct functions are not confounded. At present many who do not try to distinguish sharply find themselves reluctantly and half-heartedly supporting a system which they do not approve of, to maintain a use which they know to be important, and it is only a matter of time when this shall end. Let us abridge the time and conform our organization to real functions as quickly as practicable — the simplest organization that will perform the work in the best way. Drive right at the use, and let the organization be for the use in point and for nothing else.

We are glad to see this sensitiveness which shrinks from establishing in the New Church any offices founded not in use but for the mere sake of office or authority, and we have just as much contempt for mere sacerdotalism as he has: but we think that he hastily sweeps out of view the legitimate grounds of a graded ministry, and insists quite too strongly on the Congregationalism of his early life.

As a protest against hierarchy and as a formative state, Congregationalism is excellent; but as a system of organization, it shows its sense of weakness by employing for specific purposes permanent secretaries and giving them Episcopal powers. Congregationalism recognizing its licentiates, its pastors, and its general executive officers, comes to the same result by an indirect way which has given its efficiency to the confessedly Episcopal bodies.

In the New Church the use of subordination in uses, and so of gradation in the ministry, has been seen to be plainly taught by doctrine and experience. It is seen that a young man must enter

the ministry with deliberateness, and that it is well for him to officiate at first merely as a candidate. If after a time he receives a charge and is ordained, this passes him on a degree. He may be ordained at first as a minister, and then may reach a higher degree of responsibility by being installed as a pastor. In either case he advances in use. When several societies unite for useful, general work, they want an executive, who might well be a minister-at-large, merely, if the duties which they need to have performed are those of ministering to scattered persons not embraced in societies; but, sooner or later, they will want to have other uses performed than this, such as installing pastors, ordaining ministers, issuing licenses to candidates, arranging for the supply of vacant pulpits, and advising with ministers who wish to speak of their difficulties.

Here we are no more in the domain of fancy than in the first degree of ministerial use. The importance of the use has indeed increased as we have ascended. If a tried and respected pastor be selected for this use, if his election be submitted for approval to the Convention, if he be set apart to this office, and enters into it with zeal, he will perform a larger use than a pastor and a much larger use than a missionary. For such an officer, who is the servant of all, the title "bishop" seems to us, as to our people in general, not the best term to be used, at least until we have progressed both in numbers and in humility. Still more offensive to most of our people would be robes worn as a badge of the office. The work is what they wish for, and if they see a man thinking more of title and authority than of his work, they conclude that he is not a suitable man for the place of general pastor.

No doubt some difficulties are met with in realizing this idea of a graded ministry, especially because men are so imperfect; but the conviction finds room in our mind that if we will only cautiously advance in our endeavor to have all these offices filled and these uses well performed, we shall reach in the end a truly useful result. To go back to Congregalionalism will not, we think, prove to be necessary. We believe that we have emerged from that state not to return to it, not even if, in our present condition, some defects are noticeable.

NEW FORMS OF INQUIRY.

Inquiry as to the doctrines of the New Church seems to have undergone some change since the beginning, and the change may be regarded as a healthful one.

At the time when its truths were first made known, preaching was exclusively doctrinal, and active minds searched beliefs for what was reasonable and satisfactory. To this demand our speakers and writers addressed discourses and essays which presented our faith in the light of Scripture and reason, and such efforts were crowned with many successful results, among which was to be reckoned the cure of not a few cases of actual atheism resulting from the rejection of unreasonable tenets.

This abstract reasoning seemed to meet the want of the day, and those were most successful in meeting it who could reason most acutely. The reception of the doctrines brought about in this way was however sometimes accompanied with a degree of intellectual enjoyment which almost lost sight of the practical lessons of a new life. In a sense of the logical superiority of his doctrines, the believer sometimes became contemptuous toward rejected forms of faith, sometimes indifferent to exercises of devotion for their own sake, and sometimes argumentative rather than evangelistic. One of this sort might be found to regard his new truths rather as weapons of war than as implements of labor, and such subjects as were ecclesiastical and dogmatic claimed his attention more than those which were practical and religious.

There is some evidence of a change in this respect. The Bible is now not so much read for proof-texts as formerly, but is studied for enlightenment in dealing with sinful people who are to be helped. There are still some preachers of the older sort who merely emphasize beliefs, and there may be theological schools which train their students for argumentative preaching, but over against them is a large class, including the more popular preachers, who go to the opposite extreme — some of them being so foolish as to suppose that they can get along without belief. This reaction marks a change which has a degree of good in it.

We can see the same change by noting the proceedings of denominational conventions. They deal less with heresy and more with evils of life. They select as speakers not so much the acute dogmatists as those who are conspicuous for success in moral reforms. Conventions embracing several denominations are becoming frequent, and necessarily turn away from doctrinal to practical questions.

To meet this change of the public mind, it is obvious that, either consciously or unconsciously, a change must be made in

our methods. We must expect another question than "What do you believe?" We must expect and be prepared to answer the question, "What do your people do?" With social problems and with moral problems many Christians are so much engaged that they ask only for the light of our doctrines upon them. They will not attend upon our preaching if we ignore such matters. They put our teachings to the test of answering practical questions.

We have, therefore, to give out our doctrines in the light of use. Our tracts should teach, not the doctrines of abstract faith, but the doctrines of use. We must apply our truths to existing evils and learn how to teach others so to apply them. A course of doctrinal lectures may not attract so much notice as formerly, but a course of lectures applying doctrines to serious every-day questions will not fail of being appreciated. So must our books change their object. When the woman of Samaria spake with our Lord she wanted light on doctrinal questions, and He answered unexpectedly by showing her the evil of her life. It was the only answer that would do any good, the only preaching that He could approve of. Nicodemus came full of desire to make doctrinal inquiries of the "teacher come from God." The Lord answered that he and all men must be born again.

By thus meeting the more practical state of the public mind we do not turn at all from our proper standpoint nor ignore the precious revelations made from the Holy Word in the Lord's second coming. A doctrinaire may charge this, but nothing so opens the way for teaching the doctrines in all their fulness as to give them to others in the light of daily needs. Thus only are they seen in their heavenly quality, and thus only are they properly received and lived.

THE ASSOCIATION IN BERLIN, GERMANY.

We regret to say that we feel some doubt of the wisdom of the plan on which Mr. Artopé is attempting to form an association with its centre in Berlin. The German Association already existing seems to have withdrawn its favor from him. We notice in his proposed constitution the phrase, "This inner, spiritual sense has been revealed in its generals by the Lord through Swedenborg," and fear that, holding this inadequate idea of the full teachings of our doctrines, Mr. Artopé will unsuccessfully seek to supply

what he would call the particulars of the spiritual meaning. Nor do we at all like the phrase, "The second coming of the Lord takes place by the Word by applying it to life: repentance and regeneration." There was an historical advent giving rise to the new heaven and new earth, and any oversight of this brings confusion of mind and of Scripture interpretation.

THE INTERNATIONAL SUNDAY-SCHOOL LESSONS.

We are very glad that the *Helper* has begun to print explanations of the series of lessons so generally used in Sunday schools. They have not been much used in our schools because they did not always deal with the portions of Scripture pointed out by our doctrines as best adapted to children, and because they make no break in summer when most of our schools take a vacation. The desirability of using the common series has not been overlooked, and the usefulness of presenting explanations of it in ways which may benefit those who use it is evident.

THE RIGHT ZEAL.

In his address to the Michigan Association Rev. A. F. Frost, its president, showed the earnestness of his devotion to the cause in words which ought to be remembered:

> The longer I live the more I see and feel the need in myself of the good and truth of the New Jerusalem — the wall of which is an hundred forty and four cubits, according to the measure of a man, that is, of an angel. And seeing the need of these truly manly and angelic principles in myself, I see that others, the whole world, needs them; that human life is nothing, in fact, except as made receptive of New-Church principles.
>
> Let us then continue to coöperate together in the work of establishing the Lord's church and propagating its heavenly doctrines.

MOUNT JOY HERALD.

We wish highly to commend the example of Mr. J. R. Hoffer, editor and proprietor of the *Mount Joy Herald* (Penn.), for publishing in each issue some practical application of New-Church truth. These papers make strikingly good editorials; and we are glad to see that the paper seems to prosper.

THE RELIGIOUS WORLD.

AN UNWISE CRUSADE.

THE revival of the sectarian spirit under the plea of Protestantism is attempted by some ill-balanced men, one of whom wrote to his newspaper, the Baptist *Watchman*. The letter and its editorial answer are deserving of attention:

A respected correspondent sends the following:

The great fight between Protestantism and the incoming power of the Church of Rome, or papal supremacy, is near at hand. Volumes could be written and printed, a war-cry sounded, and all Baptists and Protestants be made aware of the great danger. Now cut off this enormous money supply and the Romish Church is paralyzed and checked. Let every Protestant and the readers of the WATCHMAN discharge at once any and all Roman Catholic help they now employ, and place Protestant help, good men and women, in their places. Do this all over the United States and the Protestant Church can stand, still at the head of good, and the power of the land.

The Roman Catholic population of the United States is estimated from the best data at six millions — the total population at above sixty millions. Suppose such a conflict to be impending, as is above suggested, how is one-tenth of the population to gain "supremacy" over nine tenths? Our Constitution and laws guarantee liberty of conscience to all — Roman Catholics included. Baptists have always asserted that the right to freedom of conscience and of thought is essential and inalienable. Yet we are asked to inflict upon Roman Catholic laborers the severest penalty, not by law, but by the boycot. Panics lead to wild counsels. We can only recommend our friend to take a calmer view of the subject, have more faith in God and less fear of man.

LUTHERANS AND EPISCOPALIANS.

AT their synod in Savannah, Ga., the Lutherans considered the declaration of the bishops looking to church unity, and adopted the report of a committee:

The committee in its report expressed pleasure in having received the declaration, and the letter of the Secretary of the Convention accompanying it, and begged to put on record the assurance that the Lutheran Church is praying with renewed and increasing earnestness that some measure may be adopted most speedily for the reunion of the sundered parts of Christendom, and that with its well-known and well-defined principles of opposition to anything like schisms, and with a fervent desire that all who profess the name of Christ might, in accordance with His prayer, "be one." The declaration containing such expressions, and coming from so large and influential a body of Christians, the committee said, is a most cheering sign that in the not very far distant future both communions may see eye to

eye, having one faith, one Lord and baptism. The committee agreed fully with the bishops in their affirmation that Christian unity can be restored only by the return of all Christians to the principles of unity exemplified by the undivided Catholic Church during the past ages of her existence, holding these principles to be the substantial deposit of Christian faith and order committed by Christ and His apostles to the church, and, therefore, incapable of being compromised or surrendered; but while agreeing in this, the committee failed to agree with the House of Bishops when they proceed to particularize the inherent parts of the sacred deposit and say in their second proposition, "We believe the Nicene creed to be a sufficient statement of the Christian faith." Upon this point the committee reported that it was sufficient for it to say that in the Nicene creed nothing is said of the total depravity of man and the impossibility of salvation except through faith in Christ. Other specifications in the declaration the committee complained are too uncertain and capable of too many constructions to be approved by it.

METHODIST COMMON SENSE.

A California preacher prints in *Zion's Herald* a few rules for a minister:

Things not to do: don't whine; don't apologize; don't growl; don't try to be witty, droll, humorous; don't stoop to the beggarly art of clap-trap, and publish "a series of twelve Sabbath evening discourses on Poe's 'Raven'"; don't say "damnation, as it were"; don't fawn; don't forget that the risen Christ is listening to you; don't forget that "the natural man perceiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned"; don't *i*-ther and *ni*-ther your people because you have heard some one use such bad English-English and execrable American-English; don't brrrrrray, but pray; don't fail to stop the sentence where the sense stops.

Things to do: think what your people need; get as thoroughly ready as possible; give it to them. Amen.

MANY PEOPLES IN HEAVEN.

Words and Weapons, the new paper for Christian workers, thus quotes Dean Stanley:

The Bible reveals to us most clearly the truth which our carnal, narrow hearts are very unwilling to receive, namely, that amongst the good whom we hope to meet in heaven there will be every variety of character, taste, and disposition. There is not one mansion there, but many. There are not gates only on the north, but "on the east three gates, and on the west three gates, and on the south three gates." From opposite quarters of the theological compass, from opposite quarters of the religious world, from opposite quarters of human life and character, through different expressions of their common life and hope, through different modes of conversion, through different portions of the Holy Scripture, will the weary travellers enter the heavenly city and meet each other — not without surprise — on the shores of the same river of life. And on those shores they will

find a tree bearing not the same kind of fruit always and at all times, but "twelve manner of fruits" for every different turn of mind: for the patient sufferer, for the active servant, for the holy and humble philosopher, for the spirits of just men now at last made perfect; and "the leaves of the tree shall be for the healing," not of one single church or people only, not for the Scotsman or the Englishman only, but for "the nations" — the Frenchman, the German, the Italian, the Russian — for all those from whom, it may be, that its fruits have been furthest removed, but who, nevertheless, have "hungered and thirsted after righteousness," and who therefore "shall be filled."

NEWS FROM JERUSALEM.

THE last letter received is from the pen of the young Effendi, a Moslem, who thus wrote of Mr. H. G. Spafford, who lately died there:

I suppose by this time you have heard of the sad news of father's death. I cannot express with pen how sad we felt about him. You know that it is a great loss to the world to lose such a man, but it is God's way and so it is right.

Last week we received a telegram from Constantinople saying that the Sultan gives his permission for the railroad to be built from here to Jaffa. It will be very nice, so that when you come again you will be able to come with less fatigue.

I should like very much to go to America and see all the wonderful things that are there, but because of the terrible things that are happening there I am afraid. Last night I read of a terrible cyclone which took place in Cuba. Such things do not happen here, so we are much safer.

THE WESTMINSTER CONFESSION A HINDRANCE.

THE *Evangelist* (Presbyterian) has lately received from an elder of that body a letter in which he tells plain truth when he says:

Is it not reasonable for a person to turn to the Confession of Faith to see what Presbyterians believe; and can we find fault with Ingersoll or any one else who brings this up against us? The Confession of faith is a hindrance to the cause of Christ, and a stumbling-block to many a one. That so many are indolent or indifferent enough to be ignorant of what it teaches does not alter the case. We ought not to be hampered by a confession of a past generation, teaching doctrines which we, basing our faith on God's Word, cannot believe.

I know of some good Christian brethren who have been deterred from accepting the office of elder because they could not hold office conscientiously under the teaching of such doctrines. When called to the eldership myself, I made similar objections; and my pastor overcame my scruples by saying that as I accepted the general teaching of the Confession I need not be considered as accepting every part. But I confess I don't like to be in such a position. A friend, upon union with the church, had a copy of the Confession placed in his hands; it was a great hindrance in his Christian life.

Let us have a confession of what we believe in this day, not what the Westminster divines believed.

PAPAL FALSE LIBERTY.

JUDGING from the language of the Pope in a recent address to the Sacred College, the Church of Rome has lost all idea of the liberty which is in the Lord, and understands only that which lies in temporal power:

Thus it is manifest, as we have often declared, that we are at the mercy and in the power of others; that our independence is an empty sound, and that the liberty which we are said to possess is apparent only and precarious. The evil is inherent, it belongs to the nature of things as at present constituted, and so long as our present position remains radically unchanged, no moderation or courtesy will soften it, and we shall never grow accustomed or reconciled to it.

IMPROVING FORMS OF WORSHIP.

THE Connecticut Congregational Conference has received the report of a committee appointed to learn what forms of worship other than the long-established routine worship were now in use in its churches:

Two hundred and eighty of the 298 churches replied to the inquiries sent out by this committee. The report showed that responsive reading, the Lord's Prayer in concert (sometimes chanted), the Gloria Patri, and the Apostles' Creed were, one or more of them, used habitually in Sunday service in 178 churches, and occasionally in 22 others. Responsive reading is practised regularly in 143 churches, occasionally in 7 others. The Lord's Prayer is recited in concert every Sunday by 89 churches, and regularly chanted in 28. The Gloria is regularly used in 72, and the Creed in 14. For the most these changes have been made within the past ten years. Two hundred and thirty-two churches, it was found, observe Easter, 228 Children's Day, and 225 Christmas. Good Friday is observed by 163 churches, probably in most of these as State Fast, in obedience to the Governor's proclamation, which in Connecticut is always appointed for that day.

THE TEMPLE OF BUBASTIS.

THE *London Christian World* thus speaks of what has been accomplished in laying bare the ruins of an Egyptian temple believed to have been built about B. C. 3300:

Mr. Naville and his co-workers on the staff of the Egypt Exploration Fund have succeeded in unearthing some stupendous relics of the ancient city of Bubastis, the Pi-Beseth of Scripture, and its temple dedicated to the cat-headed goddess Bast, which has been described in such glowing terms by Herodotus. After the unsuccessful researches of Mariette Pasha among the mounds of Tell Basta, near the Zagazig station of the railway which connects Cairo with Ismailia, archæologists despairingly accepted the conclusion that nothing beyond a few blocks of red granite remained as memorials of a structure which, thousands of years

ago, drew together immense crowds in annual pilgrimage. Superb monolithic columns, massive architraves, building blocks sculptured with bas-relief groups, and portrait statues of colossal proportions, have already rewarded the labors expended in clearing one third of the site of the temple, which, it is estimated, must have been 900 feet in length, with an average width of 150 feet.

NEW MOVEMENT TO PALESTINE.

THE *Logos* is a monthly paper devoted to a new movement to Palestine, under the lead of Sivartha, who is editor, with assistance from writers called Adasha, Cratiso, and Bessina. Communities will be established there, each having a president and a presidess. Sivartha says, in treating of the New Jerusalem, that "not even Swedenborg gave an explanation." If the "Apocalypse Revealed" does not contain an explanation, what is an explanation?

RUSSIAN RELIGIOUS DESPOTISM.

IN the *Century* George Kennan gives an account of the almost incredible harshness of Russian intolerance:

A correspondent of the *Golos*, at Sugdal, in the province of Vladimir, discovered that in the prison connected with the monastery at that place there were confined two bishops and an archbishop of the dissenting sect known as the Starovertsi or Old Believers. One of the bishops had been in solitary confinement in this monasterial prison seventeen years, the other twenty-two years, and the archbishop twenty-six years. The *Golos* in commenting editorially upon its correspondent's letter, suggested that these prelates had probably been put in prison for some sectarian obstinacy, and had then been entirely forgotten. For publishing this article and commenting upon it, the *Golos* was deprived for a month of the right to print advertisements.

ROMANISM IN AMERICA.

IN speaking upon this subject before the Congregational Club of Chicago, Mr. C. C. Bonney wisely said:

He who declared He would make all things new did not except even the Catholic Church. From the Catholic Church must be expelled every error and falsity and corrupt practice. The purity and simplicity of apostolic days must be restored. In free America we need not fear the threatened ills, not because the wickedness of the human heart would not produce them, if it could, but because the great army of Protestant faith is arrayed against them. The struggle to regain the temporal power in Italy will continue to fail. Perhaps before the close of the present century the Lord of Lords will decree that the Roman Catholic Church shall lose its temporal power, and the church shall find its place where the despised shadows lie. The influence of the church in America is in favor of law and order, temperance and morality, religion and faith, with a tendency to certain errors which it is the duty of Protestant churches to resist.

HEBREW CHRISTIANITY.

THUS spoke in a recent sermon Rabinowich, the Russian Jewish Christian, whose house of prayer is crowded each Saturday by Jews:

Lift up your eyes, my brethren, unto Mount Golgotha, and behold there the ransom which delivers our souls from the curse of God, pronounced on Mount Ebal, and which bestows upon us the blessing of our Father in heaven more abundantly than the blessing on Mount Gerizim. Only behold the Cross of the Messiah, and you will see clearly that here is the gate of Jehovah, into which the righteous shall enter; the only access opened unto all men, be they Jews or Gentiles, that in one spirit they may draw near to our Father in heaven. Open your eyes and behold the Lord of glory, Jesus the crucified: how glorious is this High Priest, who Himself is the propitiation for our sins. How beautiful, how lovely is the Great Shepherd of the flock, who Himself is the lamb of God which beareth the sin of the world, and who comes as our Messiah, bringing peace to them that are afar off, and to them that are nigh.

ROMANIZING EPISCOPALIANISM.

ONE who has become a Romanist after being an Episcopalian ritualist makes grave statements in the *Catholic Review:*

In Chicago, there are twenty-one churches of the Protestant Episcopal persuasion, and what is curious about them is that there are no two alike, either in doctrine, discipline, or worship. . . . There is the old-fashioned black gown and surplice, with the old prayer-book service, sole and simple. Then there is the surplice alone, with slight variations of service, with "Early" and "High celebration." Then come Catholic vestments, with colors for various seasons; then there are processions "of surpliced boys that dance attendance on ambitious priests" with incense and crucifix; then the Mass according to the Catholic Missal, the prayer-book being thrown into the background as a service more honored in the breach than in the observance. Finally, Confession, Benediction of the Blessed Sacrament (though privately as yet), the Real Presence recognized and adored on the altar, as if they really believed it was there; Mass in Latin, with server and all the ceremonial as nearly in imitation of the Catholic Church as possible, with the crucifix and images of the Blessed Virgin and the Sacred Heart over or near the altar.

KINDLY MENTION.

Public Opinion speaks pleasantly of the well-known work of Rev. Abiel Silver:

"The Holy Word in its Own Defense" is an extremely lucid and attractive exposition of the doctrines and principles of the Swedenborgian Church. The style is very simple, yet of great strength and finish. The thought is devout, logical, and often eloquent. Some of the "correspondences" seem to be overdrawn, but it must be confessed that a basis of deep spiritual apprehension underlies the whole system.

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